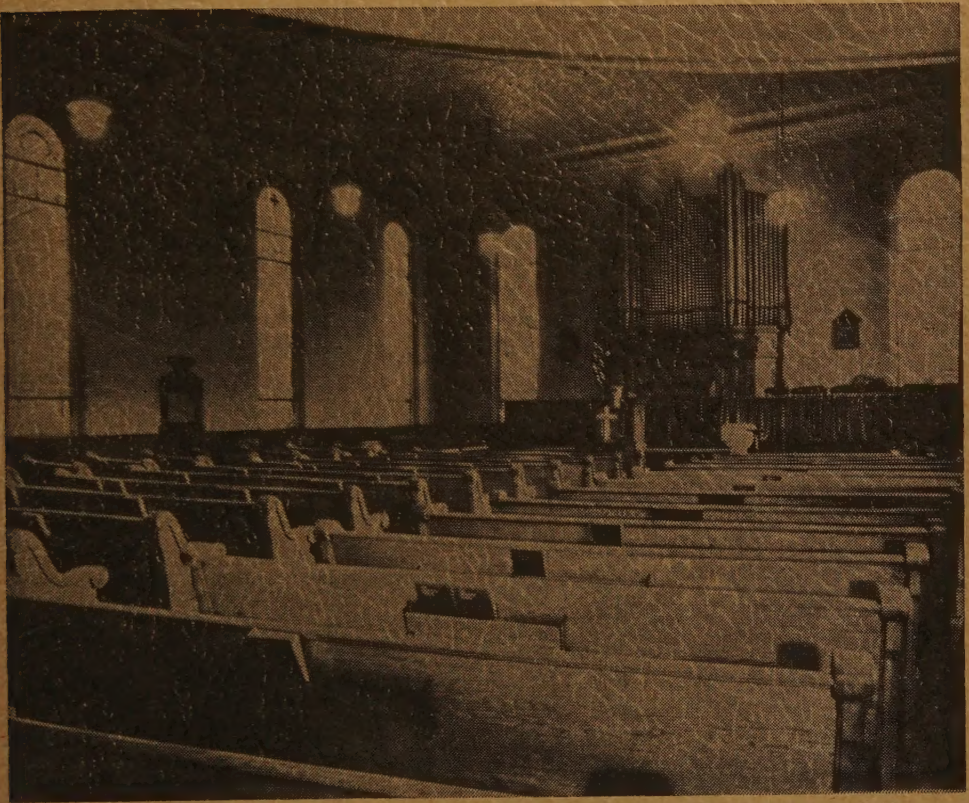


THE A.M.E. ZION QUARTERLY REVIEW



SCOTT A. M. E. ZION CHURCH, WILMINGTON, DELAWARE

Two years ago, the pastor and congregation of the then, (Grace) A. M. E. Zion Church, now, (Scott) moved into new quarters at Seventh and Spruce Streets. Scott being the name of the edifice into which Grace moved in honor of the late Bishop Scott of the Methodist Church, who was instrumental in the founding of the Church, and is a product of Delaware, and served for a time in Africa. This Church was purchased at the price of thirty-five thousand dollars. It has been estimated to be worth more than one hundred and fifty thousand.

This Church has made remarkable progress through the years with its many fine pastors. Her growth has been especially noticeable under the leadership of the present pastor, Rev. L. A. Lawson, who with his most efficient wife and fine family came to this parish thirteen years ago, and has led this loyal congregation to new heights.

Scott A. M. E. Zion is a seven day week church. A five day week nursery is operated for the benefit of working parents. The Church has a well organized Young People's Church. The membership has grown from less than one hundred thirteen years ago to three hundred and fifty.

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor

P. O. Box 146, Bedford, Pa.

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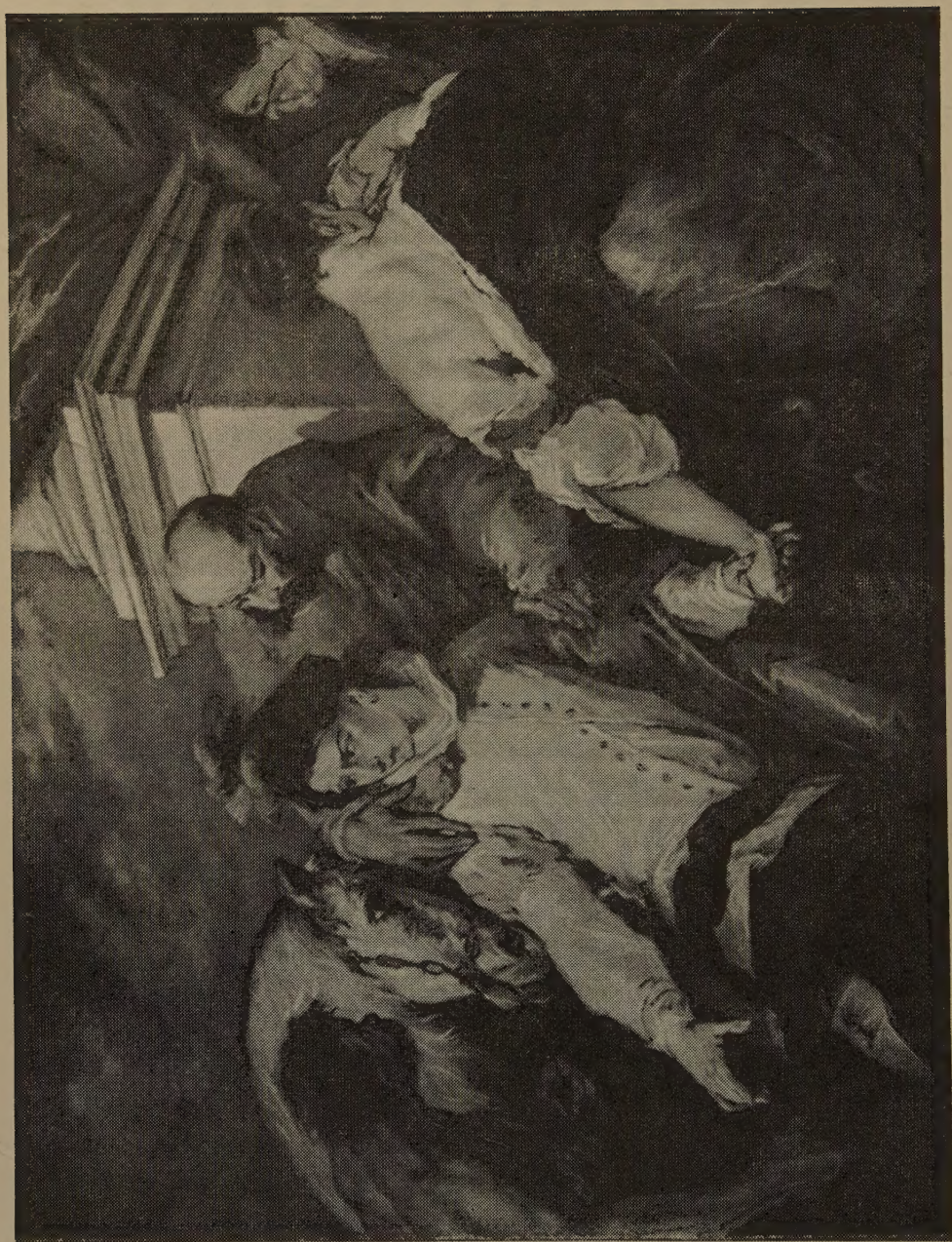
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A. M. E. Zion Quarterly Review



THE DEPARTURE OF THE PRODIGAL SON

Giuseppe Bazzani. Italian. c. 1690-1769

Original: National Gallery, Washington, D. C.

by Florence Turverey Reeves

Giuseppe Bazzani belonged to the Italian School of Mantua but the bare-backed female on the right suggests a figure straight out of a Rubens canvas. The simplicity of this presentation of the departure is in great contrast to the complicated presentation in the tapestry we have just seen, and shows another facet of the incident.

Our first impression is one of emotional upheaval, natural to the situation in the parable. Observe how the artist has supported the turmoil of mind and heart by placing all the figures in sharp diagonals. Even the pedestal is not undisturbed. Although it stands upright, the heavy draperies appear as though beating against it, driven by wind and storm.

The servant at the extreme left, dishevelled and astonished, stands holding the reins of the horse. He leans forward to look into the face of his young master unable to believe that he is actually departing from his ancestral home and loved ones. The young prodigal himself frowns as he reaches for the reins and struggles to get free. He does not look at his distraught parents. He is elegantly dressed but his inner feelings, portrayed plainly upon his frowning face, do not match his outward beauty. His father seems to be urging him to reconsider at the last minute, while his mother, still holding his hand, turns away to weep delicately. Shall we imagine the last figure on the right to be the nurse who has reared him? She seems to be in a brown study, looking straight into space, pondering how this lad, who had so much, should turn out to be a juvenile delinquent. This is a home of wealth and love and concern for each other have been uppermost, yet this son repudiates it all.

The dark lowering sky is the back-drop for this stormy scene and helps to highlight the agitated emotional state of each of those left behind.

"GREAT NEEDS CONFRONTING THE CHURCHES
IN LONG RANGE PLANNING"

Address by Rev. A. Dale Fiers

(Plenary Session, General Assembly, National
Council of Churches, December 7, 1960)

There is a growing conviction among us that the churches must join together in planning for the long range future of their mission in the nation and the world. The time has come to add a new dimension to our oneness in Christ — comprehensive long range planning!

This involves us in a paradox. When Jesus spoke to his disciples in the Sermon on the Mount, he said, "Do not be anxious about tomorrow, for tomorrow will be anxious for itself." But when he commissioned them to carry on his ministry in the world he said, "Go . . . make disciples of all nations . . . baptizing . . . teaching . . . obey . . . and lo, I am with you always, to the close of the age." On the one hand, it would seem that our Lord calls upon us to live a day at a time; but on the other, he points to a plan for the ages in which we are to be thoughtful and far-sighted participants. Within the boundaries of this paradox, the churches must plan for their work and the fulfillment of their mission.

Long range planning must therefore be of a character that comprehends and meets swift changes and unexpected developments day by day. Yet it must be directed with consistency toward the ultimate objectives which in the design of God gives purpose and meaning to Christian witness and service.

Long range planning must provide far-sighted comprehensive-ness and depth in programs and activities which will make possible the strategic implementation of the church's mission in the world. But there must also be room for the promptings and guidance of the Holy Spirit which enable us to alter the course of events and move in new directions in response to fresh insights and emergent needs.

Long range planning must be so coordinated and unified that it expresses and implements the oneness of the church with Christ and the oneness of his mission on earth. Yet it must also provide the freedom of planning and action which make possible the maximum release of energy and effort on the part of individual Christians, local churches, the member communions and their councils at all levels of the church's life.

These extremes are by no means incompatible; rather they are

the essential elements in a total Christian strategy for our age and for every age.

The most far-sighted aspect of church planning in the religious life of America during the past decade was the formation of the National Council of Churches. This laid the basic groundwork for a bold new thrust in the united and cooperative approach to the church's mission by the Protestant and Orthodox communions which constituted the Council. It created the means for the churches of America to strengthen and unify greatly their mission in the nation and in the world.

During the first triennium of the Council's life, it became necessary to give special attention to the development and coordination of structure and existing program. But it soon became apparent that careful and comprehensive involvement of the member communions, the units of the Council, the various city and state councils of churches needed to take place so that the churches might with increasing effectiveness relate their energies and resources in meeting the great needs of the nation and the world. Only so would it be possible for them to move together toward the common objectives of the one mission to which we are called in Christ's name.

Thus it was that in 1954 a committee representative of all these interests was appointed and charged with this far-reaching responsibility. This committee, called the General Committee on Program and Field Operations, has been working intensively for six years at this important task. It has placed its work together with its recommendations before the General Board of this Council and the Board now calls upon this Assembly to face the compelling urgencies that call the churches to move ahead in comprehensive long range planning for the mission in America and the world.

I.

The question naturally arises at the very outset, "Just what is meant by the term comprehensive long range planning?"

Admittedly, it is difficult to bring this concept within the limitations of a brief statement. Time and time again during the past six years as we have tried to get our minds and hearts around this challenging concept, someone has paused to ask, "Now let's see, just what is it we are talking about?" Very recently, at a special consultation of church representatives, this question was raised again for the expressed purpose of drawing up a concise statement which might epitomize for this great Assembly what is meant by the term comprehensive

long range planning. This statement has been received by the General Board. We now share it with you.

"STATEMENT ON COMPREHENSIVE LONG RANGE PLANNING

"It is proposed that the churches be asked to undertake long range study and planning, both individually and cooperatively, looking to the National Council of Churches for leadership. The adoption of this proposal would mark the addition of a new dimension to ecumenical activity in the United States. By comprehensive, penetrating and cooperative attention to cultural and theological study and analysis, it is proposed that the churches both supplement present local church, denominational and cooperative planning endeavors and search for broader bases for such work.

"A primary purpose of the proposal is to identify in terms of the mission of the church:

- a. needs of persons
- b. cultural issues and opportunities
- c. objectives for the churches

"Such study and planning looks to the long term future. However, it will start at once and will have many implications for the present decade.

"The proposal contemplates concurrent phases in which parish churches, state and local councils of churches, regional and national denominational bodies, and the National Council of Churches will undertake in community of approach to identify needs, opportunities and objectives that should engage the church in the future. Comprehensive long range planning should, and by God's Grace will, become an important process for alerting the conscience, the mind, the heart and the will of the churches for their mission in the world of our time. It is hoped that an ecumenical approach to comprehensive long range planning will stimulate studies and dialogue involving many denominations and congregations not now so participating. It is further expected that as future needs, opportunities and objectives emerge in the process, the development of cooperative denominational and local parish church plans and programs will be assisted and facilitated.

"This painstaking process will require flexibility and freedom, will call for frequent readjustment, and must be subjected to continuous analysis, evaluation and testing."

Sometimes it has been felt that this proposal is lacking in lift.

There have been those who have said it misses the ring of a mighty challenge that would summon the church to great united effort. Perhaps this is true and is as it should be. Comprehensive long range planning is not a program in itself. It is rather a process and procedure by which great needs can be defined and in the face of which great and strategic efforts by the churches to meet those needs can be developed and carried through in harmonious relationship to each other.

Comprehensive long range planning at this point does not mean a packaged program to be adopted. It is more like an old rugged cross upon which our denominational separateness must be sacrificed if the larger interests of the Kingdom of God are to be served.

I think I can speak for our general committee, the staff of the Council and for many who have been involved in these years of study and preparation when I say that, far from racing to embrace comprehensive long range planning as the latest fad, our inclination has been to drop upon our knees in some secluded Gethsemane and say, "Oh Father, if it be possible, let this cup pass from us." We have no desire to present this proposal in high sounding phrases that would cover up the hard work, the grinding disciplines, the grating confrontations, the patient plodding which will be required to plan together effectively and comprehensively in long range terms for the fulfillment of our mission. Rather we would call this Council to a realization that comprehensive long range planning demands the kind of sacrifice that will cause us to shed the blood of our denominational separateness, generate the sweat of genuine cooperative efforts and weep the tears of common concern. But only so can we lay hold upon the real, abiding and glorious fruits of Christian fellowship, witness and service which God makes possible for us at a time like this.

Someone might object and say, "Well, if it is so difficult, why attempt it at all?" The answer is that our world cries out in its need for a united witness and a united church. We cannot escape the narrow way that leads to this cross of togetherness unless we walk in the broad way of sectarian separateness which is the way that leads to destructive division, excessive duplication, wasteful competition and, worst of all, irrelevance to the needs of humanity and the pur-

poses of God. The church in its hours of greatness has never chosen the easy way, but has always taken up its cross and followed its Lord to Calvary.

II.

A second question arises as we consider the challenge of long range planning. What are the great needs to which the churches should be addressing themselves in the decades ahead, let us say, to the end of this century?

Unless we can give some answers which are valid, we shall never be able to discover the common ground upon which to engage in effective planning together for our mission.

In preparation for this Assembly, a special research project was designed to identify those great needs which would enable us to begin to define, analyze and study the broad objectives of planning in the years immediately ahead of us.

First of all, a staff paper prepared by Dr. Edwin Espy on "A Perspective on the Needs of the World that Confront the Church" was prepared and circulated widely as a basis of study and discussion. Secondly, the Bureau of Research and Survey under the direction of Dr. Lauris Whitman and his staff was assigned the responsibility of conducting interviews and seeking our best thinking on the five great needs facing the church. The Bureau was also asked to analyze the data forthcoming from discussion groups involving representative leaders of member communions. Leaders in the conciliar movement, local, state and national, were interviewed; also responsible leaders in non-church fields. Altogether, some one hundred discussion sessions and interviews were conducted and more than one thousand individuals contacted. A definite report of this project has been submitted to the General Committee on Program and Field Operations.

We cannot deal at length with this important document. It is essential, however, that there be up in bold relief the great needs which we have said call the church to comprehensive long range planning for its mission. These great needs fall into three major classifications.

First of all, there are needs arising out of the plight of the individual in today's world.

*The individual is lost and needs a sense of purpose
and direction*

We have to discover all over again what it means to save a man's soul in our day. Any meaningful relationship to God or to God's

purposes is rare. A philosophy of fatalism or cynicism is common. The data in our research project indicates a strong belief that we are letting go of such concepts as the significance of the individual and the dignity of the person. People in today's world are to be manipulated and used in ways which will produce power or profit. Not only are some people willing to assume the role of manipulators but most people seem willing to be subject to such manipulation. There is confusion as to goals, loyalties, with serious tensions and conflicts resulting. The dilemma of modern man is that he remains alone and apart, marching without a sense of God or direction on a journey, the meaning of which he cannot comprehend.

*The individual is aware of his condition and hungers
for answers*

This quest for answers rather than the present popularity of church membership and attendance is the real indication of the religious hunger of our day and the greatest tragedy of all is that when man does turn to the church he finds no resolution of his conflicts, no sense of direction and no significant understanding of his relationship to God or the purpose of his life.

The individual is afraid. He needs confidence.

Subject to threats to his integrity and his survival ranging from subliminal advertising to the hydrogen bomb, the individual is in an almost perpetual state of "numb fear." This fear is so persistent in its effects and so accepted that individuals live with it and go about their work almost as though it does not exist.

*The individual is unable to appraise his own position
in an expanding universe. He needs to be oriented
to the space age.*

In a space age when light years are the new units of measure and interplanetary travel seems to be approaching the realm of the possible, the individual wonders about his place in creation and even about the place of our world in a boundless universe.

*Freedom is one of man's greatest concerns. He needs
to understand it as he possesses.*

He struggles with these problems of freedom: how to get it; how to use it for the common good; how to keep it. Here emphasis is placed on problems which freedom brings to the individual in the newly independent country, but it applies to individuals in our own country. This is not merely a problem related to political or national

issues. It is a problem for the individual and has an essentially spiritual base.

The individual is in physical need. He needs the elemental physical necessities to be a whole person.

With hungry people, refugees, slum dwellers and victims of disease numbered in millions and found in every section of the globe, the challenge to the churches is staggering. It was pointed out that the church's concern for the individual must be the concern for the whole man.

The *second* of the great over-arching areas of need confronting the church has to do with the culture of which we are a part. The following things were seen to be dominant in this area.

The need for building a peaceful world.

The major emphasis was upon peace. No other thing was mentioned more often than this. In addition to direct references to a peaceful world, there were numerous references to related problems, such as the control of nuclear energy, nationalism and communism. It is quite clear on the basis of this research project that the need for a peaceful world in the judgment of the churches must take its place at the top of any list of needs related to our social and cultural situation.

The need for sound human relations.

Strong emphasis was placed upon the need for sound human relations. The most commonly specified aspect of human relations was race relations. In fact, it would appear that for many, race relations and human relations are practically synonymous. It is clear, however, that this includes more than race. References were made to inter-personal relations, relations between minority groups and conflict groups. Some felt that most basic needs we face are related in one way or another to the problem of "helping people get along together."

There is need to meet the problems and opportunities associated with the population explosion.

The term was used frequently. It showed up in one way or another in the discussions of practically every area of need suggested, but its frequent use as a problem by itself or in relationship to other population factors merits its inclusion as one of the areas of emphasis. Rapid population growth was the primary concern shown by the data. The high birth rate, the decreased death rate and many statistical items of a demographic nature were referred to in the dis-

cussions and interviews. The problem was related to many other problems, such as housing, church extension, urbanization and hunger. One of the related problems most frequently touched upon was birth control. Church leaders were especially concerned because mobility presents some serious practical problems to the churches, while others pointed out the problems of mobility caused for individuals and for groups. Another aspect of population change has to do with age composition. With more young people and more older people, new patterns of need are arising in education, use of leisure time and social welfare.

The need to develop a strategy for social change.

Many different types of social and cultural change were listed. Industrial, mechanization, communication, transportation, the discovery of new knowledge and the outreach into space were included. There was very little tendency to make explicit the needs which grow out of these changes.

The need for more effective use of mass media of communication.

Stress was on the urgency for more constructive use of communication processes. The mass media was the subject of concern and the term "communication" was heavily stressed.

The *third* of the over-arching areas of need confronting the churches has to do with the church itself. As a matter of fact, the most comprehensive and inclusive category of responses in this research project deals with the churches themselves.

The inner life of the church — its need for renewal.

"Let the church be the church" has taken on a new meaning in recent years. For some, it was the supreme goal to which long range planning should be directed. It was obvious that the renewal of the church means different things to different people. For some, it was an effort to break with the social patterns which pervade many of our churches. It was said that churches should be more than social clubs which provide status and ease the conscience. It should not be difficult to tell the difference between the church and the secular organization, but many times it is. Others stressed the theological dimension. The mission must have new meaning for us, and such terms as fellowship and community must be vested with spiritual and theological significance. Membership must have content, and there must be real commitment. It was suggested that if there be a re-

newal of the church, it must be necessary for the church to discover new ways of ministry and expression. There will have to be a "new reformation." Courageous experimentation is called for. "The churches must be willing to lose their lives for the church." Others underlined the necessity for the churches to be open to all men. They decried the tendencies of the churches to limit their membership to those of a single class or ethnic group. As a part of the renewal of the church, there was an expressed concern for more meaningful and vital worship. This was referred to by representatives of non-liturgical churches as often as by others.

The need for involvement of the laity.

This clearly reflects one of the real areas of concern. At no point in the data does one find involvement of the laity treated lightly. Involvement of the laity is not proposed as a program to recruit laymen for church work. It is not a suggestion that laymen need to be more active. It is not really a concern for a new role for laymen. The involvement of the laity relates to a firm conviction that there is need for laymen to discover again that they are the church, that they are the custodians of the gospel and the mission of the church is their mission. There is a lively interest in Christian vocation and an expressed conviction that only a minority of the laity has a sense of vocation. There is a similar concern about evangelism, and a suggestion that any efforts to involve laymen fully must begin with a new, vital evangelism. This involvement of the laity is not only within the Christian community but calls for a dynamic lay witness to the world. It is not to be part-time involvement; it is full commitment to being Christian in the totality of life's experiences.

The need for more effective Christian witness.

In setting this up as a separate category, the research analysis brings several important aspects of need together in one group. Included here are the challenge of the world mission of the church, the need for a total penetration of the culture with the gospel and the personal witness in the living evangel. The effort to cluster these items is not merely a technique for analysis but a true reflection of the patterns of response. There was a definite tendency to look at the total witness of the churches as a unified task. It is "going into all the world", not only in our organized program activities but also in the day to day living of individuals who have a dynamic relationship with God through Christ. Furthermore, it is conceived as wit-

ness to the world. It is outreach to all the areas of the world, to all the problems of the world and to all the people of the world. At the same time, the need for Christians to give convincing living witness to the world, of resistance to indifference for or ignorance of the good news of the New Testament. This presents the greatest challenge to the churches. Some stressed the fact that this kind of witnessing is not done "from the outside looking in". It can only be done as the church finds ways to express its witness within the complexities and inter-relationships in the life of the world.

The need for Christian unity.

There was frequent mention of this need, and it was reported by many of the discussion groups and was mentioned in the interviews. In some cases this meant cooperation between the churches. In others, it represented a broader ecumenical conviction. Church leaders are thinking seriously about unity and are distressed by the situation in which they find themselves, firmly believing in unity, but giving it only secondary loyalty because of their basic involvement in the work of the communion. Others pointed out their conviction that the most effective way to move toward unity is to strengthen our churches at the level of the communion and that these are inseparable elements of a single need, the need for unity. Others said that unity is really related to the renewal of the church. In spite of the varied attitudes toward what is meant by unity, the references to it were sufficient both in number and intensity to give it high priority.

III.

Now, in light of the urgent needs that call for long-range planning together, we face compelling urgencies for getting on with the task. These urgencies can be seen in the following:

Much denominational planning has been segmented in separate bodies and commissions, but in recent years denominations have felt the need and expressed the desire for doing over-all planning.

There is need for the achievement of greater unity in the church's ministry and witness in the world, the increasing spiritual needs, rapid social change, creative possibilities of the new space age all combine to call the churches to far-sighted and carefully planned programs of cooperative work.

There is an apparent readiness and desire on the part of the churches constituent to the Council to face the nation and

the world with greater unity of action; there is a considerable tendency on the part of churches and councils of churches to move in the direction of more comprehensive and longer range program planning.

There are greater resources now available to the churches through the National Council for engaging in the process necessary for successful long range church planning by the total Christian community, local, district, state and national.

In November of 1959, a consultation was held of the representatives of member communions of the Council at Atlantic City. They expressed this judgment at that time in a statement of findings: "There is a clear indication of the need and desire of the churches to do more long range depth planning, both as denominations and through local, including metropolitan, state and national councils and churches. Denominations should now agree that they stand committed to engage in depth planning through the National Council as a new dimension for the expression of our oneness in Jesus Christ."

When the General Board of the Council met in Oklahoma City last February, it gave attention to this recommendation and all of the implications involved in it. The Board unanimously approved the proposal. A basic premise, therefore, has been established. The representatives of the churches have expressed their desire and need for greater coordination of their work in the future. Furthermore, it is clear that the churches in all aspects of their life and at all geographical levels must be involved, denominationally and inter-denominationally if such planning is to be comprehensive and adequate.

It is to make this possible that the General Board brings to this Assembly a proposal for action concerning comprehensive long range planning. This proposal is to be discussed in the review sections together with a consideration of the great needs confronting the churches. It will come before this body in plenary session for consideration and action later in the Assembly. The proposed action is as follows:

"PROPOSED ACTION BY THE 1960 GENERAL ASSEMBLY CONCERNING COMPREHENSIVE LONG RANGE PLANNING"

"The General Assembly of the National Council of the Churches of Christ in the United States of America, desiring that the churches may develop a more faithful

common witness to the Gospel of Christ and a more effective ministry to human needs; and having reviewed the proposals made by representatives of member churches of the National Council, by the General Board and Council units, and by local and state councils of churches in preparation for coordinated comprehensive long range planning; and recognizing that the spiritual climate and the social changes of American life confront the church in its local, national and world relations with both problems and opportunities calling for intensive study in the years ahead;

1. *affirms the importance* of comprehensive long range study and planning by parish churches, state and local councils of churches, regional and national denominational bodies, and the National Council of Churches; and
2. *expresses its satisfaction* with the action taken by the General Board at its February 1960 meeting:

‘That the General Board, having received a report from the General Committee on Program and Field Operations, concerning the November 4-6, 1959 Consultation on Long Range Planning and having given, in this meeting of the General Board, further consideration to the implications of comprehensive long range planning for the future work of the Council and its member communions, authorizes the General Committee on Program and Field Operations to coordinate and give leadership to comprehensive long range planning along the general lines of the “Statement of Findings” of the General Board.’

3. The General Assembly *requests* the General Board:
 - a. to secure from the member communions an indication of their commitment to participate in cooperative, comprehensive long range study and planning, including the appointment of representatives to share in the coordination of the process; and
 - b. to stimulate and develop the long range planning process in accordance with developing insights from the churches, whether national, regional or local; and
 - c. to provide the necessary resources to make possible the National Council’s role of leadership and coordi-

- nation of comprehensive long range planning; and
- d. to develop specific plans for:
- 1) encouraging long range planning consultations by denominations nationally and at their judicatorial levels and interdenominationally through their national, state and metropolitan councils,
 - 2) undertaking appropriate intensive studies,
 - 3) taking such other steps as may be necessary to carry forward the work of comprehensive long range planning."

We stand at an historic point in the life of the National Council and in the ecumenical movement in America. We do well to thank God for all of the accomplishments in the decades past, particularly in the 1950's which have brought us to a new sense of oneness through our association together in the National Council of Churches. But now we have crossed the threshold of a new decade, and the remainder of this century stretches out before us. Are we to build upon the strong foundations that have been laid a proper superstructure of cooperation and unity? In our hearts we respond affirmatively to this challenging question. The extent to which we are able to accomplish this will depend upon the depth of our commitment and the intensity of our common efforts in planning for and carrying out the mission of the church in America today, tomorrow, and for the day after tomorrow.

John D. Rockefeller III has made a personal gift of \$250,000 toward construction of a new library on the campus of the Japan International University near Tokyo.

The grant, which will cover more than half the library's cost (\$425,000) was announced by the Japan International Christian University Foundation.

The remainder of the library's cost came from a \$50,000 gift made in 1956 by the Kresge Foundation in Detroit, Mich., and from \$125,000 contributed by the 15 major Protestant denominations in North America, whose mission boards support the university.

Dr. Kenneth Scott Latourette, president of the Foundation, noted that Mr. Rockefeller's son John D. Rockefeller IV, was a student at Japan University for two and a half years. The younger John returned to this country to resume his studies at Harvard University.

Fifth General Assembly
National Council of the Churches of Christ
in the United States of America
San Francisco, California
December 8, 1960

MESSAGE TO THE MEMBER CHURCHES

On the tenth anniversary of the formation of the National Council of the Churches of Christ in the United States of America, we are met to testify to our faith in Jesus Christ, the living Lord of all life.

We desire to proclaim that not only individual souls but all societies, all cultures, all civilizations must finally acknowledge His rule. By His teaching and embodiment of the Law of Love, He is the One to whom every person must ultimately give account of his life. He is equally the standard by which every corporate activity must be appraised.

I.

We give humble thanks to God for the measure in which He has made the National Council an instrument of His will and purpose among men. In our common task we have received a new vision of the mission of the church to the world. Through conversation and vigorous encounter with one another, each participating communion has gained a fresh appreciation of the strength and Christian fidelity of other traditions, has seen the fragmentary character of its own witness in separation from its sister churches, and has been granted some glimpse of the fullness of truth into which Christ seeks to lead us.

We rejoice in the churches' growing habit of planning their programs in conference with one another. We are thankful that some of these ministries are now carried forward unitedly. We are grateful for the steady advance of understanding and mutual trust among us. We look forward to the time when each member denomination, recognizing the authenticity of Christian discipleship in all the others, will entrust to any of them the care of human souls and responsibility for advancing Christ's mission in the world. And we call upon all churches to continue to pray and labor for the full unity, visible and invisible, of the People of God.

We see great significance in the growth since the last war of lay participation in churches and councils and in the recognition of the

laity as the church at work in the world of their vocations. Every member of the church is called to minister Christ's mercy and redemption to his fellow men and to serve his church in its program. He is also called to carry out his life-work under the guidance of his Christian faith and to seek to bring that faith to bear upon the complex and baffling issues of public and community life. He is as accountable to God to prosecute Christ's mission in the world as are the clergy. Laymen must be strengthened by their churches to fulfill their role as those through whom the Christian faith makes its most effective penetration of society.

II.

We confess Jesus Christ as Lord of all life. But we acknowledge that in our sinfulness we have not allowed Him to be in all things the Lord of the Church. Not the churches' diversity but their separation from one another is the heart of this sinfulness. We cannot expect those outside the church to recognize His Lordship if the church, in which obedience ought to be total and complete, withholds such obedience with respect to its unity.

We stand at the beginning of the second half-century of the ecumenical movement. Through this movement the church has been given a sharpened understanding of the tragedy of its divisions and a clarified vision of the greatness of its hope for ultimate unity. During the past half-century, much has been done to release the churches from their prisons of self-containment. Many of our churches have discovered their own life enriched and strengthened by their participation in the ecumenical movement. They are learning to pursue their own programs as representatives of the whole church rather than as sectarian activities. The spirit and practice of interchurch cooperation have steadily increased and have found expression in the formation of many new councils of churches. In this country and elsewhere unions of formerly separated denominations have been consummated. Yet we must confess that, in relation to the urgency of the imperative, the pace of accomplishment has been glacial in its slowness. The churches still largely cling to their separateness and self-determination, failing to find ways by which their full and combined resources can be harnessed to their major tasks.

III.

The National Council must ask prayerfully what more can be done to help churches and councils to escape the illusion of self-sufficiency. Grateful though we are for God's manifest leading of the

churches in their efforts to realize and then show forth more fully their unity in Christ, we are persuaded that He is now calling them to yet further advances along pathways, both those tested and those untried. The conviction is deepening that the Spirit of God is moving in our midst to bring us into new experiences and expressions of common purposes and dedication.

We are called to face the truth that the autonomy, or even continuing identity, of our denominations is not the paramount issue, but rather our openness to the intent of Christ for His Church in these times, recognizing that such openness may lead in directions which are new and unfamiliar to us. We believe that the National Council can increasingly serve the churches by reminding them that their oneness in Christ is a deeper reality than their divisions and enabling them to give united witness to the Lordship of Christ through further development of cooperative and common ministries.

We welcome the statement from the Central Committee of the World Council of Churches that:

"The unity which is both God's will and His gift to His Church is one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism into Him, holding the one apostolic faith, preaching the one Gospel and breaking the one bread, and having a corporate life reaching out in witness and service to all; and which at the same time unites them with the whole Christian fellowship in all places and all ages in such ways that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the church."

We look to the National Council's new studies on the significance of councils of churches to enable the churches to discover, in abedience to Christ, both the nature and forms of the unity we should seek. Special attention should be given to the extent to which church councils partake of the nature of the Church. The National Council is not the Church. But it calls men to the worship of God and seeks to make its corporate life an instrument of the Holy Spirit. It summons men to Christian obedience and helps them discern the conditions of such obedience. In it we have found rich, free, and vital fellowship. And the Council bears witness to the fundamental solidarity of all Christians and thus points toward the Church in its full unity.

We rejoice that the spokesmen for our member churches are responding to the call to think and plan together to meet the commands upon them of the days ahead. Such united "long-range planning" compels the churches to reappraise the validity of our several programs, to re-examine our habits of separateness and selfdetermination and to face in an ecumenical context new and demanding common responsibilities.

We discern a clear call to churches in local communities to closer association and to a far larger measure of cooperation and Christian unity. Every congregation needs to recognize itself first of all as a party of Christ's Universal Church and only thereafter as a representative of a particular historic tradition. And all congregations in each community are called to live and act together as "one church in one place" through active participation in councils and in other ways. It is here, at the "grass roots" where people live and work and where they will or will not fulfill their calling as Christians, that the churches must above all experience and demonstrate their unity in Christ. Without that, our professions of unity in the nation and world are threatened with unreality and insincerity. For the next triennium this must be a dominant emphasis and objective.

IV.

Confessing the Lordship of Jesus Christ over all of life, we must ask in the most specific terms what this means for the National Council, for the churches, and for all the members of the churches. What is God calling His Church to be and to do in this momentous and magnificent period of history?

We rejoice that submerged peoples in many parts of the world and in our own nation are rising to claim the full stature and rights of personhood. In a world of emerging new nations, strained between opposed power-blocs, Christians are called to identification with millions of mankind striving for dignity, justice, and freedom. The church must always be their friend, advocate, and sustainer in this struggle. When the church takes seriously its responsibility to be Christ's representative to this world, disunity in witness and service becomes intolerable. A divided church cannot proclaim convincingly a Gospel of reconciling love and a Lord of all life. Our partnership with churches throughout the world lays upon us the obligation to unite resources and personnel of all our churches in common response for the work of Christ in distant lands. This calls for a vastly increased out-pouring of support in relation to all we spend on our-

selves. The ecumenical movement places in our hands a new instrument to bring men in these chaotic, turbulent times the redemptive Gospel of Christ as they struggle toward spiritual fulfillment.

The continued absence of great numbers of human beings and of vast nations from the Christian community reminds us that the primary and central task of the church is to proclaim to all peoples in all places the Gospel of God's love and deliverance made known to us in Jesus Christ. In Christ God has met and overcome the powers of evil and death. In this Event we find the ground of our hope and the assurance of God's final victory. Every Christian is called to live in the power and joy of this victory.

The gospel is good news *for all men*. The redeeming love of God recognizes no distinction of race, nation, or personal status.

The gospel is also a sharp, two-edged sword, dividing between good and evil. The church accepts the responsibility of using this sword. We reaffirm its right to speak and act on issues that affect the lives, the dignity, and the destiny of human beings, who are precious to the God we worship.

The ever-present peril of mutual annihilation in which our world stands today presses upon us the obligation for unremitting struggle for a secure peace and world order.

The church must move forthrightly and more speedily to eliminate racial discrimination from its own life and practice. It must condemn all attempts, especially the use of violence, to oppose the striving toward justice.

We believe that this nation, under God, is a trustee of values and goals which are of profound importance for the future of mankind. Yet many of its people have lost their sense of the binding power of these high dedications. This nation, "conceived in liberty and dedicated to the proposition that all men are created equal," has allowed the sins of prejudice and discrimination to flourish. Persons are still denied full rights of citizenship and access to opportunities for education, employment, and housing because of their race. We have witnessed shocking violations of public trust. In some of our great cities persons elected or appointed to posts of "public service" have used these positions to prey upon the public and to take advantage of their fellow citizens. Despite the expansion of education, we have seen an alarming rise of anti-intellectualism which not only handicaps the work of teachers, artists, and scholars, but also threatens the sovereignty of truth and the rule of reason in our society. The pace

of change has produced cynicism and the worship of false gods. By our admiration of status-seekers, we have weakened the claims of excellence and individual integrity and have denied the Christian affirmation that he who is greatest among us shall be the servant of all. By relaxation of standards of family integrity, by neglect of the duties of parents toward children and of children toward parents, by carelessness in the fulfillment of these personal fidelities in which family life is rooted, we have undermined the foundations of our common life.

People in other nations, scrutinizing our life, admire our scientific and technological achievements and are grateful for our many generous acts as a people but find themselves questioning our spiritual values and goals. They ask: "Are Americans, despite their wealth, leisure, and power, aware of the true ends of existence? Are they serene inwardly? Are they conscious of the stature, dignity, value, meaning, and transcendent dimensions of life?" These questions must make the church uneasy about the fulfillment of its mission in this nation and the world.

We call upon the churches to find new and cooperative ways of helping men and women solve the critical problems of our society—to improve the quality of education and extend the benefits to all who are qualified to appropriate them; to halt the decay at the heart of our great cities and to rebuild them as fit habitations for the human spirit; to encourage artists, writers, and musicians in their labors to interpret the tragedies, victories, and meanings of human existence in our time; to guide persons toward the creative use of the new-found leisure which technology has destroyed; to establish principles of responsibility in the employment of our economic affluence; to aid in creating an international community that will be marked by mutual trust and the ways of peace. These, we believe, are areas in which the Lordship of Christ must be witnessed to by faithful stewardship of the means and powers of life on the part of His People.

V.

The final word of the gospel, however, is not judgment but mercy. The church is commissioned not so much to judge as to announce God's grace, not so much to diagnose as to heal, not so much to remind men of the reality of moral retribution as to declare God's saving purpose and power.

It is in gratitude for God's self-offering—gratitude for His supreme act of becoming Immanuel, "God with us"—that we find res-

oluteness to oppose iniquity and injustice, compassion to minister to the weak and the suffering, indignation and sympathy as response to prejudice and hatred, fortitude to confront the tasks and hazards of this perilous generation with courage and faith, and freedom to acknowledge our faults and sins and seek forgiveness at the Throne of Grace. Thanks be to God for His unspeakable Gift!

For the fourth time a Leadership Education School was conducted with the inspired leadership of Pastor R. L. Speaks of St. Mark Church, in the city of Durham with the other ministers of Zion and the churches giving full support. While this year did not see a record enrollment, probably brought about because of a year's break in continuity and constant rain, the school was at such a high level (less than 20 under the peak of more than 100 of two years ago, that deep gratification was experienced by everyone. There is little doubt that the results of these four intense training periods have had their marked effect on the churches of Zion in Durham, for few places in the church can one find such commanding interest as is to be noted in this city. Any member of the denomination, for example, would thrill with pride on seeing the sanctuaries of the three churches, each a commendable contribution to the civic life of the community.

The enthusiasm of the membership is a second by-product. At Mt. Olive where the young Elias S. Hardge Jr. has taken over and at Kyles Temple where the interesting preacher Reverend George Tharrington holds forth, marks of progress are so evident that spontaneous admiration springs from the casual observer. The mother church, St. Mark, pastored by Brother Speaks, has had so many accomplishments in recent years that there is no doubt that this is our leading congregation of the Southland. With its 1,800 membership, one of the finest church plants anywhere and a mortgage which now stands so within reason that if the Church had to do so it would be possible to clear it off in short order, a very splendid newly built parsonage and plans for a great future, St. Mark Church can well feel proud of its accomplishments in these recent years.

“UNITED UNDER GOD, WE GO FORWARD”

by Dr. I. Benjamin Pierce

Minister of Jones A. M. E. Zion Tabernacle
Indianapolis, Indiana

(Delivered before The Inter-racial, Interdenominational,
Inter-faith Church Federation of Newark, Ohio, February 7,
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“Some mocked him as a goose, with gabbling cries;
Some hailed him as a wizard, weirdly wise.
But few perceived him as a fellow man
Who saw at times when others closed their eyes.”

(Stanton A. Coblenz)

Dr. Gaius Jackson Slosser, writing in his book, *Christian Unity*, says: “While the history of the great Councils of Christendom has been written as though their primary object were the confutation of heresy, the fact is that their chief aim was the uniting of the supposedly more orthodox forces, who thereby would be in a better position both to suppress supposed evil and further the good.” The very same idea is expressed in “*A History of the Christian Councils*”, five volumes, by C. J. Hefele as translated by W. B. Clark; in whose introduction is given six reasons for the holding of an Ecumenical Council: 1. When a dangerous heresy or schism has arisen. 2. When two Popes oppose each other, and it is doubtful which is the true one. 3. When the question is whether to decide on some great undertaking against the enemies of the Christian name. 4. When the Pope is suspected of heresy or other serious faults. 5. when the Cardinals have been unable or unwilling to undertake the election of a Pope. 6. When it is a question of the reformation of the Church, in its heads and members. However, we are living in an era when ecclesiastical gatherings of more or less magnitude are being held, interdenominational, inter-racial, as well as international import. To which we can say, almost all of them look toward inter-church comity, co-operation, federation, reunion or for a better understanding of their different position.

And so, from this vantage point, it was not strange that we again hear the voices of the Prophets raised in pleading with the Churches, in San Francisco, California last December, to seek the way of unity so as to be able to speak for God and His Christ to a world on the verge of destruction; to a world that talks peace and prepares for

war; to a world that shouts brotherhood among men and all the time acts as if, because of the color of the skin, they are total strangers. It is for the Christian Church to take a long look at Herself in the midst of the other world religions that are seeking to get the minds of men to direct them, and see to it that her united front shows. For as we have seen in our travels, there seems to be a close tie, a unity, a coordination in the other great religions of the world. We say, it seems so, because we cannot be sure only from our studies in comparative religions, and the little that we have seen in our travels over almost two-thirds of the earth.

I. Union or Merger and The Ministry Itself

Authority and doctrine of the ministry, as we see it, requires much research and digging through works of such men as Gore, Pittenger, Butler, Moberly, Wedel, Neill, et al. of the Anglican Church. For these give one the impression and belief that Christ intended to found a church, the New Israel of God. A community of believers in itself an essential part of the Gift of God through Christ: through which and by that Word, Sacrament, and Community are to be taken together as the chief means of Grace given to mankind for our redemption. It is, that is it seems to me, that most Protestants neglect consideration of the Church as an integral part of the Gospel.

However, some among us are inclined to believe that an ordained leadership is an essential part of the structure within the church. In fact, just as essential as is the Sacrament and Creed. This being so, then, many would say that our ministry is essentially Priestly in nature, and is in my way of thinking, understand me, episcopal succession (*episopaliensis oxoniensis*), as Professor Austin Farrer would put it. As far as liturgical and biblical worship, as yours truly can see it, properly imaginative in which the work of Christ is that of Prophet, Priest and King is celebrated at all times in our churches. In other words, the language of Sacrifice, Priesthood, and Temple is continued through though in imagery of Christian Worship and is present in the liturgy or liturgies of the church, especially in its eucharistic worship. The "laying on of hands" comes down to us through the ages from the days of the Apostles, and in this way, is succession.

Suffice it to say that most Protestants are suspicious of clericalism or what is termed "High Church" or more fittingly "High Clericalism" and rightly so. It is good for us to understand that the Angelicans or Episcopal Communion (denomination) thinks of the Episcopate or

bishops in their Pastoral and Sacramental role rather than as among communions such as ours who look upon the Office of the bishops as an organ of authority and validity. From what my limited view will allow me to see, the Anglican ideas of succession is the way that through which the ministry is "guaranteed" in the church.

Both logically and theologically there must be valid reasons for acceptance and recognition of the ministries of the several denominational groups, if there is to be Union or Reuniting among the many Communions. This was the very first thing that popped up in my mind as I thought through the talks in San Francisco, California last December (1960), of Bishop Pike and Dr. Blake. How is this to be accomplished leaves a big question mark, for each Denomination or Communion has its own historicity of which it is so very proud.*

III. The Lifting Fog

Let us keep in mind that the National Council and the World Council of Churches have always, since their beginning, disavowed any intention of being Superchurches or of appropriating any of the claims, functions or prerogatives which inhere in the nature of the various member-churches as institutionalized forms of the confessional and political experiences and traditions of which each member-church was born. The National Council cannot unite any of the member-churches into a unit, it can only stand on the side-line and look as they work together for the oneness that they may desire and work out for themselves. It will have to be patience, for this is Man; a kind of patience that seemingly is like unto God, who has been patient with Man through all the ages. In this we are not saying that unity of Christ's Church is not a must, it is a must in a world like ours; but since men have their own minds about everything under the sun, it is a slow process to get them to come together as one. But, thank God, there is the Spirit at work that carries the spirit of the Words of the Christ spoken in the Upper-room that night when the Great Supper was instituted by Christ himself:

"That they all may be one".

Many of us stopped to think and wonder as to why the stir from San Francisco, and why the noise concerning Unity in the denominations made so much noise at this time. Like the Monitor, the weekly newspaper of the Roman Catholic archdiocese, which hailed the meeting of the National Council, connecting the event to that of the visit of the Archbishop of Canterbury to the Vatican, cer-

* The Christian Century, January 18, 1961, S. Edward Young, p. 81

tainly made a hit head-on from the world point of view. Well, the fog is lifting in the circle of Christians when you view the whole church, the Body of Christ, talking about its division and doing something about reunion. We will have to admit that Cardinal Mercier of Belgium was right when he said: "In order to be united we must love one another; in order to love one another we must know one another; in order to know one another we must meet one another." So, to complete the lifting of the fog it is necessary that we love, know, and meet one another on common grounds. It is high time that Christians get rid of attitudes that hinder union and truth. Whenever men enter the church to worship, they enter for the major part with an air of expectancy. Then, too, men expect the church to speak something important to their need. And, so, the time was that every one was ready to hear the voice of the prophet. Thank God, He was not without that voice at this time.

Our age is a very funny one, for everybody, seemingly, wants to go back to something. Back in time, for the age seems to be too fast, in too big a hurry. But there is no going back, God has so fixed man's time, that no matter how much man may desire to move backward, it is impossible to do so. Here is what I mean: Business men desire that we turn back to small government. Leaders in labor want to go back to protective tariff because of low-cost foreign imports. Enlightened and intellectuals want to turn back the clock of life to that period before the Industrial Revolution, forgetting that they would first have to destroy all the TV sets and the radios, which, like the cars here in our great country, would well nigh be impossible to destroy when we know that they have become almost a must in our way of life. Neither can the church go back, forward is a must as we learn one another, for we know that the world looks to the church for the example of the better way of living. We must lift the fog of disunity, and let the light of likeness shine out that all may see the Christ of God in and through those who have sided with the church.

Time will not allow us to talk about the many ways in which the Denominations have lost many of the differences that once separated them, but suffice it to say, that we are now learning that we are not so different after all. We serve The Christ of God, who is not divided. As true followers of His, we too, are not so far apart as our different groups would appear. So, under God, the church must go forward if the Kingdom of God is to come among men. Lift the fog of division, lift the fog of race, lift the fog of class, lift the fog of in-

difference, and let the Church of Christ reach out to all the world the hand of love.

III. The Strength That Remains

All that we have said is merely a prelude to what we wish to conclude this talk with. We need to strengthen the work of the Councils both on the local and national levels. There are many things that we can do better together than we can if we attempt doing them apart. This we know already, therefore it is not necessary that we go into further details. But who would want the National or State or City Councils, or the World Council for that matter, to ordain us all over again? I am willing to go along in comity councils or groups, for there is a need for studying the feasibility of the placing of new church buildings in many areas of the land today. How far does federation or community churches meet the total need of a community? In the serving of the Holy Communion, there are so many different ways that even I as an open minded minister, that is I think I am open minded, do not feel that I have been to the Holy Supper when given in a strange way different from what I have been taught and trained to receive the same. Well there are people who have come up under different types of training concerning the church and the methods of church work and workings, that in certain ways, would be lost, just as I.

In his letter to the Seven Churches, the writer of the Revelation, says that the words of the Christ to the church at Sardis: "Rouse yourself and keep awake, and strengthen what still remains though it is on the point of death: for I have found no doings of yours perfect in the sight of My God. Be mindful, therefore, of the lessons you have received and learned. Continually lay them to heart, and repent." The very same is good for us in the churches in America. We have learned many things from Big doings, big cooperations, big business, yes and even Big Church. We need not allow those proponents of Organic or Federation union of the churches (denominations) hood-wink us in believing that the church is different from the world. As far as the human institutions are concerned, and let none of us forget, that there is an amazing similarity of secular institutions and the institution called the Church. We may succeed in not being of the world, but no matter how hard we may try, we are still in the world. A Great Big Super-Church means A Great Big Super-Organization, with more and more authority in the hands of a few — and it breaks down to — One, call him whatever you want to, Pope, Patri-

arch, Archbishop, Bishop, General, President, Chairman, Moderator, or Abbot; he will eventually gain in power to the extent that he will tell all connected with the organization what to eat and when and where, what to wear, how and where to wear it. In other words, there is a label applied to God — Almighty. It is rather unpleasant. Here is what I mean, would you want your wife, or mother or father or anyone else connected with you to be “almighty”? In all that we can see and understand from human history, if you give a man too much power he is certain to misuse it. And there are several examples of this in these days in which we find ourselves.

United under God, we move forward as the Church of Christ in unity without union. With the Denominations being like a Great House with many rooms, but under the one roof — and we would be reluctant to say which room is which — even though the Councils that have been called, none have been truly Ecumenical from Jerusalem to Nicaea, to Constantinople, to Ephesus, to Chalcedon, to Constantinople 553 and 581, to Nicaea in 787 which is said by the Orthodox Ecumenical Patriarch of Istanbul to have been the last of the world or ecumenical councils. We are under the Spirit of Jesus Christ whom we know to be Lord of All, and we follow His lead. Through our own National Council of Churches with some thirty odd denominations, more or less, working together; and with the spirit of this City Federation and others in many parts of the nation, under God, we can but go forward helping to bring in the Kingdom of our God and His Christ in this world in which we live. We must strengthen the tie that remains, that the good work of united effort of the denominations as well as the different faiths may prove what is the Good and Perfect will of God. And the God of grace grant you every power for good, both now and forever. AMEN!

Leadership in Christian Churches today demands more than a spirit of me-too-ism which is so characteristic of many people. Our times demand a sense of alertness and aggressiveness conversant with the beginnings of many of our present-day denominations. Unless we are ready and able to strike across areas sans unmarked paths there is little doubt but that we will lose our ventures. Great gatherings of Protestantism always bring out this angle, for by comparing notes we are assured that there are forces full of vigor and life which seek to and can accomplish the Christ mission, Bishop Pike to the contrary.

THE GREAT LENTEN SEASON

by Rev. J. A. Babington-Johnson, Minister, First Church, Knoxville, Tenn.

Sunday, the 29th of January, is Septuagesima Sunday, which is the third Sunday before Lent or before Ash Wednesday, or seventy days before the Octave of Easter.

The fifth day of February is Sexagesima Sunday or about sixty days before Easter, or the Second Sunday before Lent, and the 12th of February, which is Quinquagesima or last Sunday before Lent, or about 50 days before the Octave of Easter, or three days before Ash Wednesday counting Sunday.

Lent begins with Dies-Cinerum, or the Day of Ashes, or the day of strict Fast, which means from Vesper of Shrove Tuesday to Vesper of Ash Wednesday (from 6 P. M. of Tuesday to 6 P. M. of Wednesday).

Let us look for a moment into history. In the year of 325 A. D. in the town of Nicea after Constantine the Great had proved the power of the Christ and the Value of the Cross, and having adopted the Christian Religion, he discovered a great controversy in the church waged by two leaders, namely: Arius and Athanasius. Arius held that Jesus was not the same substance with the Father, while Athanasius held that He was of the same substance with the Father. Constantine the Great called the Council that met in Nicea. These two men took the platform and brought forth their arguments. At the end, the Council voted Arius as a heretic and Athanasius as an advocate of the Deity of Jesus Christ.

It was at this Council that the following was decided on: 1. That there shall be eight seasons of the Christian Calendar, viz: Advent, Christmas, Epiphany, Lent, Easter, Ascensiontide, Whitsuntide, and Trinity. 2. The date of Easter as pertaineth to the Paschal moon. 3. The moveable Feast, and the immoveable Feast. 4. The Red Letter Saints, and the Black Letter Saints. 5. The Ember Days. 6. The dates of feast days, and fast days. 7. Dates of memorializing the immediate disciples of our Lord, such as: December 21—St. Thomas' Day, December 26—St. Stephen's Day, December 27—St. John, the Evangelist's Day, December 28—Holy Innocents' Day, January 25—St. Paul's Day, February 24—St. Matthias' Day, March 25—St. Mary's Day, April 21—St. Mark's Day, May 25—St. Philip and St. James' Day, June 11—St. Barnabas' Day, June 24—St. John, the Baptist's Day, June 29—St. Peter's Day, July 15—St. James' Day, August 24—St. Bartholomew's Day, September 21—St. Matthew's Day, September 29—St. Michael and all Angels' Day, October 18—St. Luke's

Day, October 28—St. Simon and St. Jude's Day, November 30—St. Andrew's Day.

Ash Wednesday, being the Day of Ashes, is a day for Solemn Obligation, a day of three services—morning, noon, and night. In the next 39 days till Octave of Easter, not including Sundays, which are always feast days, there should be services at least once a day. Every day in Lent is a Fast day except Sunday.

The fourth Sunday in Lent is Dies-refectiones, which means Refreshment Sunday, which signifies that if we have faithfully kept the fast of the past three weeks, we hereby are refreshed for the next three weeks.

The fifth Sunday begins Passiontide, the last Sunday in Lent is Palm Sunday, when He rode triumphantly into Jerusalem. Monday, He cursed the Barren Fig Tree. Tuesday, He closed His public ministry. Wednesday, The Rest in Bethany. Thursday, Dies Maundatis, or Maundy Thursday, or the Day of the Commandment. Friday, the Day of Crucifixion. Saturday, Easter Eve. Sunday, Easter Day.

Every day in Lent is a *Fast Day*, but Ash Wednesday and Good Friday are strict Fast Days from 6 A. M. to 6 P. M. and the daily requirements are as follows:

1. Fifteen minutes in prayer daily with the word of God, and praying for someone special during the season.
2. Attend the Services arranged for you during the season.
3. Bring someone with you when you come.
4. Deny yourself of some edible that you particularly like.
5. Go out of your way to help someone each day.
6. From your self-denial increase your offering to your church.

Every housekeeper does spring cleaning, and you must do some cleaning of your spiritual house.

A LENTEN SEASON LOST, IS A YEAR LOST. A LENTEN SEASON GAINED, IS A YEAR GAINED.

Someone has said that Lent belongs to the Roman Catholic, and the Episcopalian. No, they do not have a monopoly on the Christian life. Lent is for every Christian to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. It becomes the duty of each Minister to plan the Lenten Services for his congregation. Yes, Lent is a great time for spiritual growth. Read Matthew 4, and Ezekiel 33.

May Almighty God grant that this article may reach the hearts of our Zion.

HISTORY of FIRST A. M. E. ZION CHURCH — SAN FRANCISCO

California was only two years old when our Church was founded in 1852. But in those two years of her statehood she had established a reputation as a "Haven" to all people. While many Negroes were under the bondage of slavery in many parts of the country, scores of Negroes, with their freedom, came to California searching for a new way of life as free men. They brought with them many skills—farming, merchants, businessmen, etc., but whatever their learning or calling, all of them were religious. One of the first things they did was to establish a church in which to worship.

The First A. M. E. Zion Church was one of the first Negro churches established in San Francisco—a very modest one, located on Stockton Street between Broadway and Pacific.

The first pastor of the First A. M. E. Zion Church was the Reverend J. J. Moore. Like many of our leaders, he also assumed civic leadership and made many friends which proved to be "Friends indeed in our time of need." One such friend was The Reverend Thomas Starr King who was the leader of the anti-slavery movement in California, and pastor of the First Unitarian Church on Stockton Street.

Our church membership was growing rapidly. In 1864, Reverend King and his members sold their Stockton Street building and property to the Zion Church. It was a friendly transaction. For many years the Zion Church was known as the "Starr King Methodist Church."

By 1864, Reverend Moore had not only established himself as a religious leader, but also as the first Negro teacher in the whole state.

A ship of state cannot sail on without the help of many hands, the prayers of many hearts and the sacrifices of many people. It would be impossible to list all of the individuals who struggled so hard to make First A. M. E. Zion Church a reality in the 1800's, but we do breathe a prayer of gratitude with the knowledge that without the efforts of those unsung heroes, our history would not be as rich as it is today.

Reverend J. J. Moore, our first pastor, went to the Bishopric in 1868.

In 1872, The Reverend Hillary gained the pastorate. He legally changed the title of the Church to A. M. E. Zion Church of San Francisco. Reverend Hillary was a North Carolinian and a man of such fine character and ability, he also was elected to the Bishopric in our great church.

Fate was good and we enjoyed a host of good pastors, among them the Reverends Lodge, Walters, Hilton, Smith, and Petty.

From 1870 to 1906 — a period of 36 years — little material is available on the history of our church because of the “1906 earthquake and fire”. There was nothing to be salvaged from the ashes — not even a record.

The following three years we had no building nor a pastor. Our members scattered. Reverend J. J. Byers was appointed in 1909. He succeeded in locating some of the “flock” and immediately found a place to worship; a hall on Powell and Pacific Streets. (Service was also held on Sunday afternoon at Bethel A. M. E. Zion Church). Reverend Byers labored under a hardship; he had two churches in his charge — our church, as well as the church in Oakland. But it is to him we owe much of the credit for our church as it is today.

In the fall of 1912, our new pastor was the Reverend W. W. Matthews. After being with us a short time, Reverend Matthews sensed that the time was right for building. During the three years that he pastored, the site on Stockton Street was sold, and property was bought on Geary Street for a church and an apartment building. Reverend was far-sighted enough to leave room for an apartment house which was built in later years.

Reverend E. D. W. Jones succeeded Reverend Matthews in 1915 and stayed only until the Annual Conference in 1916. (Not quiet a year.)

In 1916 The Reverend E. M. Clark was appointed pastor. Reverend Clark found the church staggering under heavy financial loads — its new building and apartment house (and two mortgages). The holder of the second mortgage wanted to foreclose, but on October 30, 1916, the Mayor, James Rolph Jr., aided us by loaning sufficient monies to cover the mortgage. Many times the people must have become discouraged. Some thought that too big a load had been undertaken for so small a group. However, each prayer made the group stronger and able to go on a little longer until, at last, success was in sight.

Succeeding Reverend Clark was the Reverend E. M. Lightford,

who remained two years — from 1917 to 1919.

In 1919, The Reverend W. J. J. Byers was again appointed to the "First Church." Under his leadership, a Sunday School, Christian Endeavor, and also evening service were started; the membership began to grow. He contributed much to the church. This time he pastored our church for seven years. When he left, the mortgage on the property was \$1,700.00.

The young Reverend Edward J. Magruder came to pastor our church in 1926. Reverend Magruder's pastorate was a long and successful one. He pastored the First Church for 15 years. It was here that he died, but he lived to see First A. M. E. Zion Church become the most famous and prosperous on the West Coast.

If the church had struggled beneath the financial burdens of the past, the "war boom" and the great influx of the late 30's and early 40's eased the situation. People joined our church in throngs. Some of them were old Zionites from North Carolina, New York, and other points east.

In 1945, the mortgage was burned under the pastorate of The Reverend H. B. Gantt. Reverend Gantt pastored for five years — from 1941 to 1946. During this time the church continued to grow.

In 1946 the Reverend Harold A. L. Clement gained the pastorate. He was perhaps the youngest pastor of the First A. M. E. Zion Church. With his youth, ability, and intelligence, many things were accomplished.

Reverend L. Roy Bennett was appointed to the pastorate in 1956, from the "fight in Montgomery, Alabama." Under his pastorate we have erected a beautiful \$200,000.00 edifice for which each Zionite is very proud. The membership is growing constantly. We have fifteen active clubs and boards in the First A. M. E. Zion Church and we are prospering both spiritually and financially.

"In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our faith triumphant o'er our fears,
Are all with thee — are all with thee!"

REPORT OF THE STATE OF THE COUNTRY

91st Annual Session, Florida Conference

Bishop Smith, Mrs. Smith, distinguished guests, Presiding Elder, Ministers, and Laymen of the 91st Annual Session of the Pensacola District, Florida Conference, — Greetings.

We, your committee on the State of the Country, submit the following report. These are crucial and perilous times. The minds of men are filled with anxiety and times of fear. As we consider America's position in national and international affairs we become more and more cognizant of our limitations, in an attempt to bring this report.

Never before in the long and illustrious history of these United States of America, from the time when the Original Thirteen Colonies proclaimed and won their freedom from the Mother country, have we been confronted with such grave responsibilities and issues. The foes of democracy are encroaching upon the very principles upon which our government was founded. We are faced with problems which must be solved in the best interest of all the people, if we are to have national solidarity and increase our prestige abroad. Communism is becoming daily more and more a threat to the free world. We must ever be alert to the danger it poses, and must never allow ourselves to become unconcerned or complacent. For communism is a hydra headed monster, whose aim is to conquer the world. It is intensifying its attack upon the United States. Our people must be kept intelligently informed in order to successfully combat this menace. For our foes are wagering upon our optimism and complacency to bury us. Premier Khrushchev of Russia has singled out America as a special target and keeps pounding away in an effort to keep the minds of the American people on the edge, to belittle us in the eyes of the world, and to usurp our position as a great world power.

Only a scant 90 miles away in Cuba Fidel Castro, the Cuban Dictator, shouting about imagined American aggression has seized our assets, and has become more bold in his verbal attack upon this country. We are in accord with the embargo against Cuban shipping in our effort to bring about the collapse of the Castro regime.

During the past year President Eisenhower has made extensive travels in an effort to cement closer relations between the United States and other countries. The collapse of the Summit Conference in Paris, last May, the failure of the disarmament talks in Geneva,

the recent turbulent sessions of the General Assembly of the United Nations has tended to increase world tensions. America must give more assistance to the emerging new nations of Africa, for what takes place in Africa and Asia will determine to a great extent the future of world affairs.

There is some controversy as regards to our economic status. While it is being said it is stable and that business is on the upsurge, and that unemployment has declined, yet there are thousands in this lavish land of plenty who are in dire need and whose plight will worsen as winter progresses. America must strengthen her industry so that all of her citizens may enjoy economic security.

We deplore the fact that crime is increasing. The head of the Federal Bureau of Investigation states that crimes are at an all time high, and that youth lead in the committing of these crimes. The home, church, school and interested youth organizations must work in closer unity, in an all out attack on the situation.

We have made some progress in breaking down segregation injustices, but the fight has just begun for there is strong opposition in many sections as regards integration and the civil rights of minority groups. While it is pleasing to note the integration of some of the schools, public facilities, and lunch counters, yet the process will take time and education to bring about total racial equality. The Sit-Ins by our college youths (demonstrations) are saying to America and the world that we will not be satisfied with conditions under which our forefathers lived. This is our country, one which we love and which we are ever willing to defend. We wish not to be treated as Negroes but as American citizens, with all the rights and privileges thereof.

The religious bodies show a marked increase in membership, but there is a great need for a spiritual renaissance. For there is a tendency to relegate God to a sidetrack in our lives, to be used at our convenience. We profess Christ with our lips but fail to demonstrate Christian principles in our lives. We must bring God back into our lives and into our world, for He and He alone has the cure for its ills. In a few short days we will be engaged in another General Election. We must elect a man to stand at the helm of our ship of States. We must make our selection prayerfully and carefully, for the man will be faced with serious problems, both at home and abroad. You have followed this torrid campaign on T.V., in your newspapers, and radio

broadcasts. You are all aware of the religious issue, and the accusations and counter accusations, in this campaign. Will you take enough time from your business or your pleasure to discharge your duties as American citizens? And as you wend your ways to the polls will you ask God for divine wisdom and guidance that we may select and elect the best man fitted to serve in times such as these? We close this report by using these words of Mr. Kipling —

God of our Fathers, known of old,
Lord of our far flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord God of Hosts be with us yet,
Lest we forget, Lest we forget!

Respectfully submitted,
Your committe on the State of the Country
Miss Anne Eliabeth Williams
Mrs. Gwendolyn J. Blount
Rev. R. F. Mitchell

Elsewhere in this issue will be found a History of the San Francisco congregation. We had hoped to carry as well a foto of the new First Church but discovered that the one we brought from the Coast was not suitable for reproduction and not willing to do either pastor L. R. Bennett or his good people a disservice we decided against its use. Perhaps before we come off the press a better copy can be obtained.

The San Francisco pastor and congregation, as well as every minister and congregation on the Coast brought to those attending the Assembly their finest hospitality. The banquet given by the First Church will long be recalled as will be the assignments of Bishops and ministers to the pulpits of Zion. Christian Education consultations were held in Portland, the Reverend T. X. Graham, minister, Cooper Zion Oakland, the Reverend R. A. G. Foster, minister, Metropolitan, Los Angeles, the Reverend Paul Marshall, minister, and **First Church**, Los Angeles (with at least three other churches cooperating), the Reverend B. L. Carson, minister. Through the kindness of Presiding Elder Walkins we saw more of Southern California than ever before. While with our friend Reverend O. D. Carson of Pasadena we were able to see this church in its completed state.

CONFIRMATION CANDLELIGHT VESPER SERVICE

Palm Sunday, 1960

Five O'Clock

(The Upper Ridgewood Community Church, Ridgewood, N. J.)

Prelude — at 4:40 P. M.

Awake, thou wintry earth Bach

Cantilene Stebbins

A Spring Song Edmundson

Prayer Ravanello

Introit — *Holy is the Lord of Hosts!*Processional Hymn 192 — *All hail the power of Jesus' name!*

Invocation and the Lord's Prayer

*

The Summary of the Law Mark 12:29-31

Response — "Lord have mercy upon us"

First Lesson Mark 11:1-10

Prayer of Confession — *with assurance of pardon*

*

Anthem — *Come, Holy Ghost* Palestrina

Come, Holy Ghost, our souls inspire

And lighten with celestial fire

(note: we give here only the opening lines. DHB)

Second Lesson Philippians 2:5-11

Offertory — *Pastorale* Matthews

Doxology (Congregation standing)

Prayer of Dedication (Congregation standing)

Hymn 208 — Holy Spirit, Truth Divine

Confirmation:

Meditation — *Your Enlistment*

Public Confession of Faith

Prayer of Thanksgiving

Scripture — Acts 8:14-17

The Act of Confirmation

Prayer

The Blessing

Recessional Hymn 149 — When, His salvation bringing

Benediction (Congregation seated)

* Opportunity given for ushering

Response — Dresden Amen

Silent Prayer (Congregation seated)

Postlude — Jubilate Deo Silver

Notes on the Confirmation Candlelight Service

The following notes are from a letter accompanying the Sermon on Confirmation and the Service of Confirmation by the Reverend LeRoy J. Hess. In part, he states, "The whole object of this Service is the Confirmation of youth. There is real value from my point of view in having a Confirmation Service for young people. You will note in the Order of Service that there is the Meditation — which is directed entirely to the young people — then follows the Confession of Faith followed by a Prayer of Thanksgiving for the Grace of God at work in their hearts and for their training in the Church, the Church School teachers, and their homes, and all the influences which have been brought to bear for the good of their lives.

After reading the Scripture, which is stated, the Act of Confirmation is had when all members present stand and each youth comes forward, one by one, and kneels on a Prie-Dieu as the minister places his hand on his or her head and gives the historic prayer of Confirmation which is "Defend, O God, this, Thy child, James Smith (or whatever the young person's name) with Thy heavenly grace that he (she) may continue Thine forever, and daily increase in Thy Holy Spirit more and more until he (she) comes to Thy everlasting Kingdom. Amen."

The prayer is used in its entirety for each young person. After all have been Confirmed and returned to their pews, then everyone is seated and then there is the Prayer of Petition in behalf of the youth joining. This is followed by *The Blessing*.

The girls dress in white, the minister stressing the fact that they should be the type that are usable for other occasions. The boys dress in dark clothes as they may have. The Church provides a white carnation for each boy and a white carnation with a bit of green to form a corsage for the girls. Usually the girls press these flowers and keep them. The Church, likewise gives a booklet of Church Membership to each. At the conclusion of the service the young people meet in the back of the Sanctuary to be greeted by the congregation.

SERMONIC LITERATURE

A Sermon on

“THE MEANING OF CONFIRMATION”

Second in series on “The Rites of the Church”

by Rev. LeRoy J. Hess

Minister, Upper Ridgewood Community Church, Ridgewood, N. J.

Prayer:

Almighty God, in whom are hid all the treasures of wisdom and knowledge; open our eyes that we may behold Thy truth, and give us grace to make Thy truth “a lamp unto our feet and light unto our path” through Jesus Christ. Amen.

This morning we discuss the Church’s Rite of Confirmation. Many of us came into full church membership by simply making a public confession of faith in answer to certain questions after a few weeks of instruction in a “Church Membership Class” or, if an adult, through personal conversation with the Minister. In fact, this was somewhat the procedure of this church until the year 1948, when we instituted the Rite of Confirmation for the youth coming into full membership. More and more churches — Methodist, Congregational, Presbyterian, Reformed, etc. are instituting this historic Rite of Confirmation. This has been done for two reasons: 1) an acceptance of the Doctrine of Confirmation. 2) To make more meaningful the joining of the Church of Christ as a full and participating member.

Let us consider a bit of history. The scriptural basis for the Rite of Confirmation is found in the Book of Acts, chapter 8. “Philip went down to a city of Samaria and proclaimed to them the Christ. And the multitudes gave heed to what was said by Philip, when they heard him and saw the signs which he did. . . . When they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.” The apostles at Jerusalem heard this good news and sent to this Samaritan city Peter and John to continue the good work Philip had started. For, while Philip had baptized these people the Holy Spirit had not fallen upon them. Peter and John worked with these people and prayed for them. “Then they laid their hands on them and they received the Holy Spirit.” Please note that the Holy Spirit did not fall

upon them at Baptism, but only when Peter and John "laid their hands on them," the act which we call the "Rite of Confirmation".

Now this may seem to contradict a part of last Sunday's sermon, when we said that one of the meanings of Baptism was the receiving of the Holy Spirit. I do not think so. We ought not take literally the statement in Acts that the Holy Spirit did not fall upon these Samaritans at their baptism. Surely it was God's Spirit, the Holy Spirit, that guided these people to believe the gospel and to be baptized. But these were nophyte Christians; they made their confession and were baptized immediately. These people were not ready for full membership in Christ's Church. We can be assured that Peter and John worked with these people, instructing them, living with them, praying for them, preparing them to live under the guidance of the Holy Spirit. It is only when we are prepared to live under the guidance of the Holy Spirit that we can say the Holy Spirit has "fallen upon us". The Holy Spirit may touch us, give us some light, but He has truly "fallen upon us" when He encompasses us, and we walk in His light. And this did not take place with the Samaritans until Peter and John had laid their hands upon them.

By the "laying on of hands" we do not believe that a power passes through the physical hands of a Bishop or Minister who officiates at the Rite of Confirmation. The "laying on of hands" is a symbolic act. It is symbolic of the fact that the Holy Spirit is mediated to us through the Church of Jesus Christ. Also, it symbolizes the fact that the Church is giving its blessings unto those being confirmed and accepting them into its full fellowship, including participation in the sacrament of The Lord's Supper. The Church accepts the proffered sincerity of those desiring Confirmation and their due preparation for this step into full Church Membership.

The word "Confirmation" is used only twice in the Bible, and then only in its common usage. It seems that the word is first used as a Rite of the Church in the first part of the fifth century, in 441. The truth is that there has been much confusion and disagreement regarding the Rite of Confirmation from the early centuries down to the present time, as to whether it is a sacrament, as to its relationship to Baptism, and as to its meaning, i.e., "what" is confirmed? But, as Donald M. Baillie, who held the chair of Systematic Theology at the University of St. Andrews from 1935 to 1954, says in his book,

“The Theology of the Sacraments”, “The Reformed-Presbyterian view of Baptism makes room excellently for the doctrine of Confirmation, whether it is a sacrament or not; and not in a sense which detracts from baptism but in a sense based on the extension of the effect of baptism through the whole of life”.

For many decades the Roman Catholic, the Episcopal and Lutheran Churches have practiced the Rite of Confirmation. It seems strange to me that other denominations have been so slow to practice it. In fact, the Heidelberg Catechism, which dates back to 1563, and came to us after the Reformation, says Confirmation “is our way of receiving persons into full membership.”

There are two primary meanings of Confirmation. The first is the public acceptance and confession of the Christian Faith. “This is the greatest day of your life”, said the preacher to a group of Winnebago Indian boys and girls at the time of their Confirmation. Continuing, he said, “This is a greater day than your birthday. When your time came, you came. You had nothing to do with it. This is a greater day than your death. When the time comes, you will go. You will have little to do with it. But today — by your own free choice you are entering by a New Birth into a new life which will last forever and in which there is no death. This is the greatest day of your life.” Believing that the Christian Faith is the way unto salvation, the way of God for men, there is good reason for saying that the day we are Confirmed is the greatest day of our lives.

The Rite of Confirmation is the confirming, the taking unto one’s self, of the Baptismal vows which our parents took on our behalf; and if we receive Adult Baptism it is the confirming of those vows. The word “confirm” means to make firmer or stronger, to agree to. Parents are not relieved of their Christian obligations toward their children when they are confirmed. What changes is that the youth “Confirmed” accepts for himself the Christian faith and takes upon himself the responsibility of living by it.

At Confirmation we make these three affirmations: (1) We affirm our faith in the Christian way of life. We admit readily and honestly that we do not fully understand the Christian Faith, but we say honestly and unashamedly that we do know enough about it to stake our lives on it, to be convinced that it is THE way. (2) We agree to accept the discipline of the Christian life. We admit readily and honestly that we know not just what the Living Christ may demand of us at any given point, but we affirm boldly that the disciplines

of the Christian Faith point the way to the good life, the abundant life, the life that is eternal; and that without following the Christian disciplines we cannot be what we ought to be, nor what God calls us to be. (3) We swear our intention to live up to these commitments. Confirmation is saying that we intend to hold fast to our promises even unto death, and beyond death. We know that we shall falter, that again and again we shall fall short of the high calling of God in Christ Jesus, that we shall have evil thoughts and commit evil deeds. But we also know there is forgiveness for him who honestly repents and that God will be our "sun and shield" — illumination and defense — all our days, (Ps. 84:11), giving us strength to rise and move forward in the way of truth and goodness.

These three affirmations have been part of the life of every committed Christian. Whether you think of a St. Paul, a John Wesley, a George Washington Carver, or a Wilfred Grenfeld, you will find that at some point in their lives they dedicated themselves by affirming the Christian Faith, by accepting the disciplines of the Christian life, and by dedicating themselves to living up to it. Thus Confirmation does not mark the completion of the Christian life, but in reality a new beginning. In Confirmation, we say it is our purpose — with heart, mind and soul — to live a Christ centered life, to live for Christ and not self, believing deeply the words of Jesus, "He who loses his life for My sake will find it." (Mt. 10:39). For at Confirmation we accept Christ as our Lord, our Master and our Saviour.

Now, the second primary meaning of Confirmation is this: The assuming of full responsibility as a member of the Church. Confirmation does not mean joining the Church. The Church's Sacrament of Baptism bestows upon the child, or adult, Church membership. We call them "Baptized members". It ought not seem strange that a six weeks old child is a Church member. The moment a child is born in New Jersey the child is a citizen of the state and of the United States; citizenship, with all of its nurturing and protective rights, is bestowed upon the child. The Baptized child has bestowed upon him all the nurturing and protective rights of the household of God, of Church membership.

At Confirmation we take the second step in Church membership; we freely assume, we take unto ourselves, full responsibility as a member. An Episcopal rector reports that he has known of persons who dropped out of the life of the Church after Confirmation. Apparently they felt that Confirmation was the climax of the Christian

life and that what comes after it is of little consequence. Confirmation can be a climax in one's Christian life only to the extent that one adheres to his confirmation vows. I say bluntly to the members of every Confirmation class, "If you do not honestly intend to be an active churchman the rest of your life, do not be Confirmed; to do so would be to perform a dishonest act." Christ established the Church for the Christian nurture of His followers and the spread of His Kingdom. And Christ intends for his followers to be nurtured through His Church and to do His work through the Church.

Certain it is that we who commit ourselves to Christ need the Church. It is not easy to keep our Confirmation vows. St. Peter faltered. He made his vow before Jesus, "Lord, I will lay down my life for You". (John 13:37). But not many hours after uttering these brave words Peter swore that he did not even know Jesus. (Mark 14: 71). Temptation in many forms comes to us. How easy it is to yield! There is no "once and for all" about religion. No one ever dedicated himself to the principles of religion without finding it necessary to re-dedicate himself again and again. No one ever followed through on his Confirmation vows without being strengthened and enlightened regularly through the fellowship of worship and work with other Christians. No one ever took the Christian Faith seriously who did not participate fully in the life and work of the Church.

In the Christmas story we read, "And lo, the star which they saw in the East went before them". (Mt. 2:9). When we were confirmed, or simply became full members of the Church by making a public confession of faith, we saw a star, a heavenly light, and followed it. Let us, who have accepted full membership in the Christian Church, take a good look at that star again. By following that star we are led to Christ, as we were in Confirmation. What's the use of finding Christ if we do not follow Him. To follow Him we need: First, to keep our eyes on Him as the Lord and Saviour of our lives. Second, to be active in the Church, which is the Body of Christ.

The National Council of Churches, speaking for its member denominations, has opposed aid to parochial schools. In this decision, the Editor of the Review definitely agrees. We had hoped that space would allow us to carry the statement of the Secretary but, if possible, this will be done in a succeeding number.

THE CHALLENGE OF IMMORTAL GLORY

(Delivered at the annual meeting of Ministers and Laymen's Association held in Knoxville, Tennessee, January 13, 1961, by the Rev. Durocher L. Blakey pastor of St. John A. M. E. Zion Church, Rocky Mount, North Carolina.)

Text: Philippians 1: 23-24, *"For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you."*

We pause, during this session of the gathering of Bishops, General Officers, faithful ministers and laymen of our great Zion, to pay tribute to those of us who once gathered as we are today, but have departed this life.

Just as the Hymn says: They stood, (on this side of eternity), "On Jordan's Stormy Banks and Cast a Wishful Eye to Canaan's fair and happy land where (their) possessions lie." This world having no more charm for them, many desiring "to depart" this life — "to be with Christ," lived in a constant state of restless anxiety for mortal death.

It has been said that the Religion of Jesus Christ enables one to live in *this* world when life is worth living; and to die when the possession of the blessedness of immortality is most desired. The object of the religious strivings of those of us who have departed this life was to inherit the blessedness of immortal life.

Our sacred memory of their love for, and loyalty to God and to Zion challenges us with Divine anxiety to live the quality of life they lived, so that we might partake of the joy which must be theirs, when we, too, must depart this life. This Memorial Meditation makes us want to dare to live like they lived. — It makes us want to dare to do what God wants us to do, so that we, too, might possess, yea! might obtain, the rich promises of God that they now enjoy in Immortal Glory.

This challenge of Immortal Glory is plainly seen in Paul's contrast between bodily life and death or in what he sees to come, to the faithful after mortal death when he says in his Letter to the Philippians, Chapter one, verses 21 through 26, "For me to live is Christ, and to die is gain.

"But if I live in the flesh this is the fruit of my labour: yet what I shall choose I wot not.

"For I am in a strait betwixt two, having a desire to depart and to be with Christ: which is far better:

"Nevertheless to abide in the flesh is more needful for you.

"And having this confidence, I know that I shall abide and continue with you for your furtherance and joy of faith:

"That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again."

The significance of Paul's anxiety for immortality implied in his — "Strait betwixt two" in accordance with this Memorial Service, presents us with a twofold challenge of Christian courage.

I.

First, in verse 24, we are confronted by this *challenge of Christian courage to accept our responsibility of serving the most needful of our present world* — "To abide in the flesh is more needful for you."

Then in verse 25, the great Apostle states just what the "more needful" of all Christian Service is — "I know that I shall abide . . . with you all for your furtherance and joy of faith."

Those who have departed this life once lived for our "furtherance and joy of faith", and their spirits challenge us to live so that other lost souls may know the joy of possessing a living faith in Jesus Christ . . . that they might experience the life of Christ in them.

Canon E. W. Barnes has well said: "The present degradation of life is due to man's refusal to accept Christ's estimate of its values and duties. It will endure so long as the work and person of Christ are refused their right place in human thought and aspiration."

And many of the departed like Paul, even as many of us are to-day, were often — "in a strait betwixt two," — desiring "to depart and to be with Christ," yet they labored for the "furtherance and joy of (our) Faith" until God said, "Well done! Break camp! Give up this earthly house and depart for Immortal Glory:" — "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (2nd Cor. 5:1).

They must oft have been enchanted by the Challenge of Immortal Glory to work more earnestly to enter therein: For out of the depth of divine inspiration, one was moved to sing, "A Charge to Keep I Have, A God to Glorify, A Never Dying Soul to Save and Fit it for the sky."

“To serve the present age, My calling to fulfill, O may it all my powers engage to do My Master’s will.”

By the inspiration of this challenge, Matthew Henry said — “A life spent in the service of God, and communion with Him, is the most comfortable and pleasant life that one can live in this world.”

These all served their ages — “In a strait betwixt two” — when it was most needful for *us* to experience the joy of a lively faith in Christ. And whatever is good or better or best in our great Zion results from their toils, tears, and sacrifices. Yes! God bless the sacred memory of them.

II.

In the second place, the 23rd verse presents us with the challenge of Christian courage to prefer mortal death in order to possess the greatest blessings of immortality, when the wonderful Apostle says: “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.”

Yes, the departed now experience and possess the greatest joy of life in Christ — greater than any happiness earth can yield; — “for them, to die” was “gain” — mortal death was “far better.”

Let us notice three reasons why the Glory of Immortal life is far better. First, Immortal life is far better for *physical reasons*, because it is without sin, disease, death and decay. Second, Immortal life is far better for *intellectual reasons*, because the mind graduates from the university of the world and enters the University of God where eternal knowledge grows into the ever unfolding joy of knowing God in Christ as we are known. There the vision is clear, and perfect, not eclipsed by the limitations of Mortal life; and Heaven furnishes every necessary facility to aid the soul (mind) in its investigation of the ever growing knowledge revealed in the love and life of God. Third, Immortal life is far better for *social reasons*, because “in Heaven’s Society everybody is saved: “There is no unholy thought or passion to afflict the heart, no tongue to speak evil; no evil eye to lust for fame or power.”

Thus it is “far better” for them “to be with Christ;” “For they — see His face,” — and their joy is full, complete; because the “glory of their crown of life is Christ Himself.”

So like unto them, the “desire to depart and be with Christ, which is far better,” creates within our bosoms a restless anxiety to be swallowed up in the Glory of Immortality. The voice of this challenge

speaks throughout eternity: "Be thou faithful until death and I will give thee a crown of life."

So, then, mortal death brings time to its end; and the once imprisoned soul is freed to live in the Glory of Immortality.

Zinzendorf answered the *Challenge of Immortal Glory* when he said to his son: "If God is no longer willing to make use of me here, I am quite ready to go to Him, for there is nothing more in my way."

William Wilberforce accepted the Challenge of Immortality, saying "I now feel so weaned from earth, my affections so must in Heaven, that I leave you all without regret, yet, I do not love you less, but God more."

And the enchantment of this Challenge of Immortal Glory puts us — "in a strait betwixt two" — on the one hand desiring to live for the salvation of lost souls when God thinks it is "more needful," while on the other hand we would rather "depart and be with Christ," in the Glory of Immortality, which is "far better."

So, it is to this end that all Christian life ought to be a preparation, a progress, a discipline to fit us — "To be with Christ; which is far better, — nevertheless, to abide in the flesh is more needful for you."

As is expressed in Bryant's *Thanatopsis*: "So live, that when thy summons comes to join that innumerable Caravan, which moves to that mysterious realm, where each shall take his chamber in the silent halls of death, *Thou go not like the quarry slave at night*, scourged to his dungeon, but sustained and soothed by an unfaltering trust, approach thy grave, like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

Therefore, while we pay tribute to those noble souls who once labored here, many before us, and many with us, but all for us, — we dedicate those moments of Memorial Meditation to the sacred memory of their loyalty to, and their unwavering faith in the Religious Principles of our Lord and Savior Jesus Christ advocated by our great Zion.

The words and the spirit of this most passionate hymn must surely express the thoughts of our minds and the feelings of our hearts, even as the ancient saint wrote: "What are they doing in heaven today? Where sin and sorrow are all done away, And peace abounds like a river, they say; O what are they doing there now?"

1. I am thinking of friends whom I used to know, Who lived and suffered in this world below; They've gone up to heaven:

but I want to know What they are doing now.

2. There were some whose hearts were burdened with cares,
They passed their moments in sighing and tears, They clung
to the cross with trembling and fears, But what are they doing
now?
3. There were some whose bodies were full of disease, Medicine
nor doctor could give them much ease; They suffered till
death brought a final release, But what are they doing now?
4. There were some who were poor and often despised; They
looked to heaven thro' tear blinded eyes; While people were
heedless and deaf to their cries, But what are they doing now?

OLA MARTIN — WOMAN OF GOD*

By Bishop Stephen Gill Spottswood

Of a virtuous woman the Proverbs (31:25-26) say, "Strength and honor are her clothing—She openeth her mouth with wisdom and in her tongue is the law of kindness."

As we review the life of our beloved Sister Ola Martin; as we scan the ledger of her career; as we add the debits and credits of her deeds, her thoughts, her faith, we behold a precious balance which proclaims her a WOMAN OF GOD.

Wife of John William Martin

In one of his rare moments of delineating the place of woman, when writing to the Corinthian church, St. Paul (I Corinthians 11:7) declares, "The woman is the glory of the man." Whatever development we may trace in her life's story, we see Sister Martin, primarily, as the WIFE OF BISHOP JOHN WILLIAM MARTIN.

We first knew her in *the romance at Walters Chapel*. Fresh out of the Seminary, the young Reverend J. W. Martin was sent to our southside church in Indianapolis, now known as St. Mark's Temple. Across the town, born in Zion Methodism, was this dashing, young beauty, Ola Ecton. Mutual admiration begat friendship. Courtship soon followed and this romance culminated in a marriage which has blessed the church for half a century. Their wedded life became a saga of the blending of spirits, the meeting of minds and union of service which has served our Connection in mighty inspiration.

Shortly after marriage the young Rev. Martin became the Presi-

* Eulogy, delivered at the funeral of Mrs. John William Martin, Chicago, Ill., July 22, 1960

dent of Atkinson College. In Madisonville, as he struggled to "make bricks without straw" and succeeded in the development of one of our finest secondary schools, when often *the meal in the barrel was low and there was no oil in the cruse*, Ola Martin was indeed *the helpmeet at Atkinson College*, the woman that God gave to John Martin, to furnish him courage in dark days and strength to work and pray and wait on "the coming of the Lord."

Bishop Martin, at Atkinson College, was at once, president and teacher; administrator and farmer; schoolman and pastor; lifting the level of life in the West Kentucky Conference and giving Zion Methodism a school that produced men and women who became "lords and ladies" of our society and, in service to the church, "Kings and priests unto God!" Sharing the victories which the Lord gave him at Madisonville was this good woman, *his helpmeet at Atkinson College*.

The church quickly promoted President Martin and elected him Secretary of the Department of Education. In those days, Zion Methodism boasted of some fourteen schools and colleges. Dr. Martin was the administrative secretary of the Department responsible for their sustenance and development. Ola Martin then assumed the role of *counselor to the Secretary of Education*.

By brilliant steps, Dr. Martin pursued his career, seeming never to make an error in judgment or administrative procedure and, in a large measure, his steady strides to the bishopric were due to the untiring counsel, indefatigable service, sacrificial patience and cooperative understanding of his wife, our beloved Ola Martin.

Episcopal Supervisor

When Bishop Martin began his thirty-one year episcopacy in 1924, they were sent to *the Pacific Coast*. The joy and resplendent satisfaction of the election was soon saddened and clouded by the passing of their brilliant daughter, who gave promise of becoming an extraordinary woman. A potent panacea for grief is work. Disappointment and despair are frequently dissipated by arduous, accentuation on the tasks of the hour. Bishop Martin, classic scholar that he was, returned to the classroom as a graduate student and Ola Martin set herself to the work which made her the outstanding Episcopal Supervisor of Zion Methodism, for a generation.

By the time they came to take up residence and *supervision in the north central states*, the adages of the Martins had become classics

of the Kingdom in Zion like the sayings of Solomon, Aesop and Benjamin Franklin. Her

“Early starting
Beats fast running”

will continue to inspire the missionary women of our church to achieve the highest! Her colorful seals on the certificates of appointment, her use of prizes, her teaching thru mottoes, made Ola Martin the most admired Supervisor in Zion Methodism. And, in turn, her methods led her women to raise more money for missions than those of any other District, over the years, 1928-1956!

However, to me, her greatest contribution as Episcopal Supervisor was the *tender-loving-care* she gave to Bishop Martin as the ravages of time and affliction stole upon him. As early as the fifth decade of this century, when engaged in translating the Book of Isaiah for the Revised Standard Version of the Bible, pain struck him in the legs. Her tender-loving-care carried him thru the translation of this most important book of our Revised Standard Version, thru the vicissitudes of the 1952 General Conference and kept him “strong in the Lord and in the power of His might” in his last quadrennium. I well remember her tender-loving-care of Bishop Martin on our train-sight-seeing trip to California in 1955. Ola Martin buoyed her husband, held his hand, soothed his brow and smiled thru her tears until God took him home. The best Episcopal Supervisor is the best kind of wife a woman can be to her bishop-husband, in loving service, in tender-care, in affectionate loyalty, in self-effacing efficiency.

Woman of God

In all, Ola Ecton Martin was a WOMAN OF GOD. Bishop Martin found her an *Indianapolis churchwoman*. A real churchwoman does not wait until her husband is pointed for the top to take on the habitat of the church. Like Ola Ecton, he found her in the church, working for God in Zion and invited her to share the unfolding task of his progressing career and together they marched the long miles from Walters Chapel to the bishopric; from the Atkinson College presidency to the exalted place he occupied on the translation team of the Revised Standard Version editorial staff.

Mrs. Martin was a *Connectional Queen*, if there ever was one! She graced the Episcopacy with regal dignity and presided over her missionary women with serene assurance and radiant friendliness.

She was a sister-in-God to her contemporaries. She was a mother-in-God to her young women. She was a beloved princess to Bishop Martin's preachers. She was a Connectional Queen to all of us across the church and around the world. I shall never forget the day of my election to the Bishopric—she placed her arm around Lady Vi and said, "We welcome you to the episcopacy—you are now in the upper bracket of the church and we are glad to welcome you!" This was the royal word of a Connectional Queen!

Yet, our greatest tribute to her is her *serene faith in the twilight*. When we laid to rest the tired body of Bishop Martin in 1955, the sun of Ola Martin's life set. Since that moment nearly five years ago, she has dwelt in the twilight. First of all, her heart lay in the shadows with her beloved bishop. Then, without spirit to go on, sickness, accident and weakness stole upon her in quick succession. Bedfast for most of these last years, sometimes in pain, always weak, always lonely, always longing for the return of her happiness, she maintained *a serene faith in the twilight*. Never once did she doubt that goodness or providence of God. Never *once* did she fail to give a firm testimony of her faith in God and the fact that she had made her "calling and election sure"! With Job she could say, "Tho He slay me, yet will I trust in him." This was her faith when she was first stricken. This was her testimony when Alleyne and I last called on her a month ago!

Now the Dawn!

In the Proverbs (4:18) are these majestic words:

"The path of the just
Is as the shining light
That shineth more and more
Unto the perfect day".

When Ola Ecton Martin "fell-on-sleep" last Tuesday, *her path became as the shining light!* I can see her serene soul marching! — marching up "the path of the just" — the path of shining light that emanates from the throne of God — "There is no night there; for they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever". And in the path of light, hard-by the throne of God will be her husband and her child and her parents. John Martin will hold out his glorified arms and in stentorian tones will again translate from I Isaiah (9:2)

“The people that walked in darkness
Have seen a great light:
They that dwell in the land
Of the shadow of death,
Upon them hath the light shined!”

I can hear her cry, as she rushes into his arms in glorious tones of almost unbelieving wonder and satisfaction: “JW — JW!”

And then forevermore, to be ensconced in the everlasting arms of God’s unfailing love, forever and ever!” Amen.

For she was a virtuous woman — strength and honor were her clothing — “She openeth her mouth with wisdom and in her tongue is the law of kindness.”

The Editor spent a week at the splendid Jones Tabernacle Church, Indianapolis, Indiana, with our friend of many years, the Reverend I. Benjamin Pierce. Here, the ministry was endeavoring to find a new sense of direction in a church which is facing one of those most difficult tasks of the denomination. The majority of the membership live miles from the church itself while very few are to be found within walking distance of the Sanctuary. Dr. I. B. Pierce finds before him a dual task the development of a new membership and eventual re-location of this splendid people. To ignore either problem merely means disaster. Almost weekly, members of the church are finding the return Sunday after Sunday to Jones Tabernacle with their children a real obstacle. In spite of this the congregation each Sunday fills the Sanctuary and we have rich hopes that as time goes on the answering challenge of the church will be both adequate and inspiring.

EDITORIALS

During the past few years this Editor frankly admits the existence of his personal concern for the welfare of the Negro church. We hasten to state, however, that we have no basic intent or patriotic desire for the continuance of a racial denomination but undergirding our total thinking has been the anxiety for proper preparation for whatever the future, guided by the Hand of God, may be. While the reports coming from the National Council of Churches' sessions at San Francisco are certainly in order at this time for any reason, we consider the one on Long Range Planning of vital interest to us today, now. We therefore, commend the full reading of this article to the entire ministerial and lay ranks of the church.

"What Does It Mean to Save a Man's Soul?"

We presume that there will be criticisms of this Editorial from one end of the denomination to the other. Perhaps in criticism some good may result but the Zion Methodist Church, and, for that matter, every other Negro denomination can well take to immediate attention the opening paragraphs of this National Council Statement. A few days ago it was reported by one denomination that some 39,000 Negro converts were admitted to the particular church bringing the total Negro membership to above 600,000. Of course these totals may mean nothing to us with our 165 years of history behind us. But this Editor, for one, would be willing to go along with the writers of the National Council paper, mentioned above, to discover, if possible, what techniques need changing or revamping here in this mid-century. The strange thing is that the Director of our Bureau of Evangelism would be pleased (for reason) were the total converts listed above achieved in the next four years. Assuming that we have the added incentive of broader family relationships and person-to-person contacts, growth in other fields should be dwarfed by that which should be easily obtainable or attainable in our Zion.

Is it that we have abandoned for our time the final admonition of our Lord and Master Jesus Christ and in its place have enthroned the compelling desire for power, wealth and position? Is it that personal good now assumes a priority over the worth of men's souls? Is it that spiritually speaking, we have returned to cultivation of the Middle Ages? What takes priority over desire? Who ultimately is

King of our Lives? What does it mean to save a man's soul, today?

Our Standards

To this Editor a man may be a depraved individual and still one in whom there is hope IF you can somehow discover some standards whereby he lives. Of a truth those standards may demand changing but at least there is bed-rock on which one can begin. Expediency as a focal point can only lead to total destruction. This message of the Council brings to us a new imperative — an imperative that we believe in Christ — that our interpretations of freedom with its attendant emphasis on race be not only clarified in our own minds, and once clarified, followed, consistently into every avenue of our existence. At this point as churchmen we must recognize the validity of the statement “involvement of laymen”, and know that above all else that Christ even left unfettered those who sought to destroy Him. In no other way, save by the building of a constituency which believes in the church, loves the church, works for the church, can we meet successfully the great threats to our Protestant heritage which abound all around us.

As present day leaders we must understand as well that today may be as different from yesterday in method of attainment as daylight from darkness, and even though we reach the point at which conviction must step aside for the will of the whole, it is our belief that this decision must be followed.

The writers of the National Council paper at one point state. “Let the Church be the Church”. We concede that this is a time-worn statement, yet one which insists on constant repetition until it is a part of our living. In no other way can there be more effective Christian witnessing today — or tomorrow.

A few days ago I had the privilege of talking with one of the *token intergration* students of a large Southern City. I shall long recall her words: *I never go to bed without feeling the weight of the responsibility that rests upon me, my school work, my social life, my every action, for now all that I do will affect so many others that it scares me. My character, my good name means more than just my life.*

I think I can understand, for in a sense, that is the responsibility of every Christian. In a greater sense, that is the responsibility of every Christian leader.

LOOKING AHEAD IN BOOKS

THE ETHICS OF JESUS IN THE TEACHING OF THE CHURCH

by John Knox

Recognizing the burden of the Christian teacher, whose responsibility it is to explain and apply the Christian ethic, Dr. Knox suggests principles for applying the New Testament ethic in such a way as to enable man to fulfill the righteous demands of God to the best of his abilities.

In an effort to help modern men and women understand the ethical meaning of God's love for us in Christ and the human possibilities of response, he offers guidance for all who seek the best possible way in situations where the perfect way cannot be followed.

This is a book which will be of interest not only to ministers, but also to any Christian who desires a deeper knowledge of the Ethic of Jesus.

The Contents: The Ethic and the Problem; Ways of Escape; Approaches to Solution; The Ethic and the Gospel of Grace; The Ethic and the Life of the Spirit.

THE AUTHOR: John Knox, well known for his books on the New Testament, is Baldwin Professor of Sacred Literature at Union Theological Seminary. He is associate editor of and contributor to *THE INTERPRETER'S BIBLE* and is also the author of several other books dealing with religious subjects.

Published by Abingdon Press March 13, 1961

Price: \$2.00

Library of Congress Catalog Card Number: 61-5195.

THE BEGINNINGS OF AMERICAN METHODISM

by John O. Gross

This is a brief account in ten chapters of the rise of Methodism in early America. The Methodist Church is shown here in its infancy, when the circuit riders served as prime instruments in spreading the gospel and Christian education.

This history, beginning with John Wesley and his search for assurance, gives penetrating glimpses into the work of Asbury and other prominent figures whose contributions were vital to the rise and spread of Methodism in the colonial and early national period of our history.

The Chapters: John Wesley's Search for Religious Assurance; Forward from Aldersgate; Methodism Takes Root in America; A Church Is Born; The Circuit Rider; The National Church of the United States; Publish Good News; Help for the Needy—Missionary Beginnings; The Methodist Church and Education; Our Methodist Heritage.

THE AUTHOR: John O. Gross is general secretary, Division of Higher Education for the Board of Education of The Methodist Church. He served pastorates in Kentucky, and was president of Union College, Kentucky, and of Simpson College, Iowa. He was the first president of the Commission on Christian Higher Education of the National Council of Churches, chairman of the Commission on Christian Higher Education of the Association of American Colleges, and a member of the National Education Association.

Published by Abingdon Press March 13, 1961

Price: \$2.50

Library of Congress Catalog Card Number: 61-5193.

A GUIDE TO CHURCH USHERING

by Homer J. R. Elford

This compact booklet provides helpful pointers in introducing the fundamentals of church ushering. Beginning with a brief outline of the origin of the doorkeeper in places of worship, the author devotes the following seven chapters to a discussion of the spiritual preparation of the usher, his appearance, the need for organization of an ushering staff, and the duties of the usher. The last four chapters give detailed recommendations for assisting in special services such as communion, funerals, and weddings.

This little booklet will be of particular interest to those training to be church ushers, and to others concerned with the worship services of the church.

THE AUTHOR: Homer J. R. Elford is minister of Trinity Methodist Church, Youngstown, Ohio. He is active in civic affairs and has contributed articles to *The Pulpit*, *Christian Advocate*, and other religious periodicals.

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Paper, 50c

LENTEN -EASTER SOURCEBOOK

Edited by Charles L. Wallis

True to its name, this is a source book for the busy minister and church worker who is looking for stimulation and guidance in the heavy task of Lenten-Easter preaching and worship.

The materials reflect the mind and heart of main-stream Christianity throughout many centuries and emphasize the varied facets of the Passion and resurrection of our Lord. Many voices which speak with persuasion and verve to the needs and aspirations, the fears and hopes, of our generation have been identified here. Chronologically arranged according to the events of the Passion, the circumstances of Holy Week, the personalities involved, and the symbolic and psychological tone of the events are treated.

Some of the contents are: Holy Week—a Scriptural Outline; Period of Preparation; Themes of Lenten Preaching; Galilee to Gethsemane; Personalities of the Passion; Day of Crucifixion; Measure of the Cross; Day of Triumph.

Topics, texts, illustrations, sermon outlines, series outlines, calls to worship, invocations and prayers for the entire Lenten-Easter season are included.

THE EDITOR: Charles L. Wallis, professor of English and minister of the college church, Keuka College, Keuka Park, New York, received his B.A. from the University of Redlands and his M.A. from the University of Rochester. He has served as minister of Baptist, Congregational, and Friends student churches. He also is the author of **SPEAKERS ILLUSTRATIONS FOR SPECIAL DAYS**, **NOTABLE SERMONS FROM PROTESTANT PULPITS**, and **TREASURY OF SERMON ILLUSTRATIONS**.

Published by Abingdon Press January 9, 1961

Price: \$2.95

Library of Congress Catalog Card Number: 61-5200

THE CHURCH IN THE THOUGHT OF JESUS

Joseph B. Clower, Jr., answers the question—"Did Jesus establish the Church?" Surveying the Old Testament background of Jesus' thinking and examining the context and intent of Jesus' words in the Gospels, Dr. Clower sees the Church as the fulfillment of what was offered to Israel of old.

John Knox Press

IN AUDIO-VISUAL AIDS

Recently the Editor served as a substitute for the Secretary of Christian Education, Dr. Eichelberger, in a very interesting conference of Presiding Elders (and ministers) of the Second Episcopal District, presided over by our very efficient Bishop Raymond L. Jones. A new departure in Zion Methodism, this project headed by the Dean of the Seminary, Frank R. Brown and participated in by Dr. J. H. Satterwhite, minister of Trinity Church, Washington, D. C. and a member of the faculty of the new Wesley (Methodist) Seminary (American University, Washington, D. C.), Reverend R. L. Speaks, minister of St. Mark Church Durham, N. C., the leading church of Zion Methodism in the South, and members of the faculty of Hood Seminary as well as President Duncan, was projecting the second phase of an agreed program for the Episcopal District. The theme, Stewardship, is to be advanced in every area during the coming year to the point that a certain segment of instruction will have been accomplished by the end of the 12 month period. Incidentally, every Presiding Elder of the Episcopal District was present, save one, and he sent a telegram stating why he could not be on hand.

In keeping with this theme the Editor would like to advance at least three filmstrips and one film which can serve as aids towards the promotion of this program.

Split-Level Family

This is a 29 minute, color or black and white film, sound, which tells the story of a typical middle-class family. While they are all interested in the church they are confronted with the contemporary dilemma of financing their dream home on a real budget. The parents come to sense a conflict of values involved in the outlay of time and money through the example of their teenaged daughter, who realizes one day how little she is really giving to her church.

Seek Ye First

The United Presbyterian Church in the U. S. A. has done a marvelous job in a composite filmstrip which can fill many needs among them this one of stewardship. While the work is not specifically aimed at this subject, in dealing with the duties of membership,

stewardship is included. At a time when there is so much to be done there will be much accomplished through its use since it deals with church attendance, family devotions, Bible study, prayer and worship.

Go Forth in His Name

One of the rich by-products of our membership in the National Council of Churches is the joint approach to so many of our problems which we could not master as a single group. Two filmstrips, sponsored by the Department of Stewardship and Benevolence (they come in a single package) are of use to us in the area of Stewardship, *Go Forth in His Name* and *Through the Looking Glass*. The Editor has reviewed both these filmstrips and recordings and plans to use them in the near future to see just what the reaction will be.

Go Forth in His Name shows step by step organization of a church for the every member campaign. We would state that a great deal of preparation would have to be accomplished before its showing for in so many instances the Every Member Canvass is so new to many organizations. The Editor is convinced that here is one of the basic solutions to our problem of church support, especially when we know just how sensitive the economic situation of the people and their church is.

Through the Looking Glass

The second filmstrip of the parcel tells the story of two laymen who use a novel way to carry their message to the local congregation. Certainly this filmstrip is a jumping off place for any program of stewardship of all three elements, time, talent and possessions. Again, we hope to experiment with its use and see what the reactions will be.

Teenagers and Christian Responsibility

While this filmstrip (and there is a 16mm sound film as well) is not directly on the subject of stewardship of possessions it does deal, in a sense with the time and talent angle. We have used this with a youth group with good results and have seen the film used with a joint Christian Endeavor (Durham, N. C.; St. Mark, Mt. Olive and Kyles Temple Churches) with excellent results. We highly recommend its use. Obtain this one from Family Films.

